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St FRANCIS XAVIER'S COLLEGE

DIAMOND JUBILEE



SOUVENIR ALBUM

1874 S.F.X.C 1934

Printed
By
THE MERCURY PRESS
Shanghai
China



THE COLLEGE

007015

SAINT FRANCIS XAVIER'S COLLEGE

DIAMOND-JUBILEE

Souvenir-Album



1874 - 1934

Dedication

To our Benefactors and
Friends,
To the Past and Present Students
of the College.



Très Saint Père,

L'Procureur Général des Frères Maristes, près le St.-Siège, humblement prosterné aux pieds de Votre Sainteté, implore la bénédiction apostolique pour le **Collège St.-François-Xavier de Changhai** (Chine), dirigé par les Frères Maristes, à l'occasion du 1er Cinquantenaire de sa fondation: 1874-1924. Une bénédiction toute spéciale pour ses Fondateurs et ses Bienfaiteurs, son Directeur et ses Professeurs, ses anciens Elèves et ses 1400 élèves actuels, ainsi que leurs familles, comme gage des faveurs célestes et d'une plus grande prospérité. ✠ ✠

Pius PP. XI

LETTRE-PREFACE DE S. E. MONSEIGNEUR HAOUISEE, VICAIRE APOSTOLIQUE DE SHANGHAI

Cher Frère Directeur,

Vous seriez heureux, me dites-vous, d'avoir une Introduction, une Préface à votre Album-Souvenir du Jubilé du Collège.

Mais les fleurs déjà n'ont-elles pas d'elles-mêmes leur parfum? Seules, ne disent-elles pas assez la vigueur de la sève qui les a fait éclore, et les fruits ne célèbrent-ils pas d'eux-mêmes le chaud soleil qui les a fait mûrir?

S'il faut pourtant une Préface, voici comment je la conçois. Un Album, en somme, n'est autre chose qu'un Panorama, et tel est l'Album de votre Jubilé; un superbe et immense Panorama découvrant 60 ans de vie intense et laborieuse.

Mais que devient le plus beau panorama sans la lumière diffuse cristallisant la moindre goutte de rosée, dorant les blés, argentant les feuilles, animant, pour ainsi dire, les détails les plus infimes.

Pour préfacer ce bel Album, je voudrais donc y projeter la lumière. Et cette lumière que je voudrais montrer irradiant toutes ses pages pour mieux faire resplendir le travail accompli au cours de ces 60 ans, pour mieux porter les âmes à la reconnaissance, c'est la lumière chaude et vive de la charité: *credidimus caritati.*

Elle seule, en effet, peut expliquer à fond tout cet Album, et l'ensemble et les parties, et ainsi faire sortir les faits de leur écorce, si j'ose dire, rugueuse et sans éclat, pour les mettre en pleine lumière et leur donner leur vrai sens.

C'est elle qui a inspiré le geste des premiers semeurs, comme elle n'a cessé d'animer ce labeur quotidien, ce "terrible quotidien" du Professeur, selon le mot de Pie XI, rivé aux monotones tâches des plus humbles classes.

C'est elle aussi qui a attiré, sans réclame et sans vacarme, par son seul rayonnement naturel, ces milliers d'élèves de toute race, de toute condition venus là pour trouver l'instruction assurément, mais spécialement la formation morale, l'éducation, l'élévation de l'âme.

C'est elle qui donnera vie à tous les graphiques, à tous les chiffres, sans elle trop rigides et trop secs.

C'est elle qui expliquera ces messages de sympathie et de reconnaissance, depuis les plus élevés jusqu'aux plus simples, inspirés qu'ils sont par une franche admiration pour tant de dévouement, tant de charité.

C'est elle encore qui rend si touchantes les émotions des anciens revivant leur passé, les leçons d'anglais et de sciences assurément, les parties de football ardentes et disputées évidemment, mais surtout, dans l'intime de leur coeur, les leçons de grandeur morale, l'exemple de vies humblement et généreusement sacrifiées à Dieu et aux âmes.

N'est-ce pas cette charité aussi que viennent rappeler les patrons du Collège: la Vierge Immaculée dont toutes les énergies si pures, si désintéressées, si ardentes se résument dans l' "*Ecce ancilla Domini,*" le service de Dieu par amour.

St. Fr. Xavier dont la belle devise "tout pour le Maître et l'oeuvre et rien pour l'ouvrier" trouve ici en vous, chers frères, une si vivante application.

Le vénérable Père Champagnat, fondateur de la Société, que son amour et son dévouement aux âmes des enfants fit triompher de tant de difficultées extérieures et intérieures.

N'est-ce pas elle qui groupe ces enfants de choeur au pied de l'autel et qui, espérons-le, fera tellement resplendir à leurs yeux la beauté du sacrifice qu'ils voudront un jour faire un pas de plus, et monter eux-mêmes à l'autel pour offrir le divin sacrifice et continuer Jesus-Christ sur terre.

N'est-ce pas elle, encore, qui inspire le dévouement des volontaires, les soustrait à l'égoïsme et leur apprend à mettre leur bonheur dans le bonheur et le salut des autres? Elle toujours qui pour réaliser le "*mens sana in corpore sano*", anime les sportifs à assouplir, à fortifier leur corps à tremper leur volonté, à viriliser leur âme pour se garder chastes et sains, vigoureux et énergiques, et, tout jeu étant une lutte, à s'entraîner aux combats de la vie.

N'est-ce pas elle qui rendant au mot "administration" son sens étymologique, son vrai sens, celui d'assistance, de service, lui donne ce caractère paternel qui convient si bien à des éducateurs tenant lieu du père et de la mère près des enfants confiés à leurs soins; bien plus, continuant, parachevant l'oeuvre de leur Père qui est aux cieux.

N'est-ce pas elle surtout, la charité, qui donnant un but à tout, élevant tout, permet de saisir dans sa réalité actuelle comme dans ses répercussions lointaines le travail d'éducation qui s'est fait dans ce collège depuis 60 ans.

Car c'est elle qui explique cette vigilante et méritoire observance des traditions, force inappréciable dans ce monde instable et livré à toutes les fantaisies de pédagogues plus préoccupés de science superficielle

que de formation sérieuse et morale. Elle, qui, tout en poussant à faire toujours plus et toujours mieux, met en lumière les vraies valeurs: la nécessité de l'autorité, la primauté du surnaturel, la primautê de la fin dernière, Dieu, dominant tout, vrai but de l'éducation, permettant de jeter dans la masse amorphe de notre monde sans âme, le ferment de vie qui l'empêchera de se désagréger et de périr.

Merci donc à vous, cher frère Directeur, et par vous à toute la Congrégation d'avoir si bien gardé le dépôt confiê par les Pères de la Compagnie en 1895, merci de l'avoir fait fructifier au centuple, dignes disciples du Maître par excellence dont toute la vie ne fut qu'une oeuvre d'enseignement.

Convaincus plus que jamais que l'espoir de la moisson est dans la semence, "*Spes messis in Semine*," que la jeunesse sauvée, tout est sauvé; que la jeunesse perdue, tout est perdu, continuez de semer, de cultiver ces jeunes plantes, de préparer des militants pour le sacerdoce et l'Action Catholique, des hommes honnêtes et devoués, ayant souci de leur responsabilité, prêts à collaborer á tout bien, prêts à servir Dieu, l'Eglise, la Patrie et la Société.

Et pour les préparer par un travail en profondeur, continuez d'utiliser, pleins de confiance, les groupements tant recommandés par le St. Père: Croisade Eucharistique, "Ecole primaire de l'Action Catholique," avec les Congrégations de la Ste Vierge, afin d'armer le futur leader, le futur apôtre pour les luttes de demain qui s'annoncent de plus en plus ardentes.

"*Lumen super candelabrum*," lumière dressée bien en vue, continuez d'éclairer.

Vie sur laquelle doit se modeler la vie de vos enfants, ne cessez d'entretenir intense, abondante et débordante, votre vie intérieure.

Entraîneurs, suivez le Maître d'aussi près que possible pour entraîner vos enfants sur ses pas.

Bien loin de mériter le reproche que l'abbé Gaume adressait à ses anciens maîtres, à savoir "de ne lui avoir pas fait connaître et aimer le Christianisme," continuez, vous, pour combattre les enseignements "terrestres" qu'ils reçoivent ailleurs, à leur faire connaître, estimer, aimer la Religion qui vous inspire tant de dévouements cachés; continuez à faire connaître, aimer et servir Jesus-Christ, la voie, la vérité, la vie, hier et aujourd'hui, dans les siècles des siècles.

JESUS CHRISTUS *heri et hodie ipse et in saecula.*

A. HAOUISEE, S.J.
Evêque Titulaire de Cercina,
Vicaire Apostolique de Shanghai.

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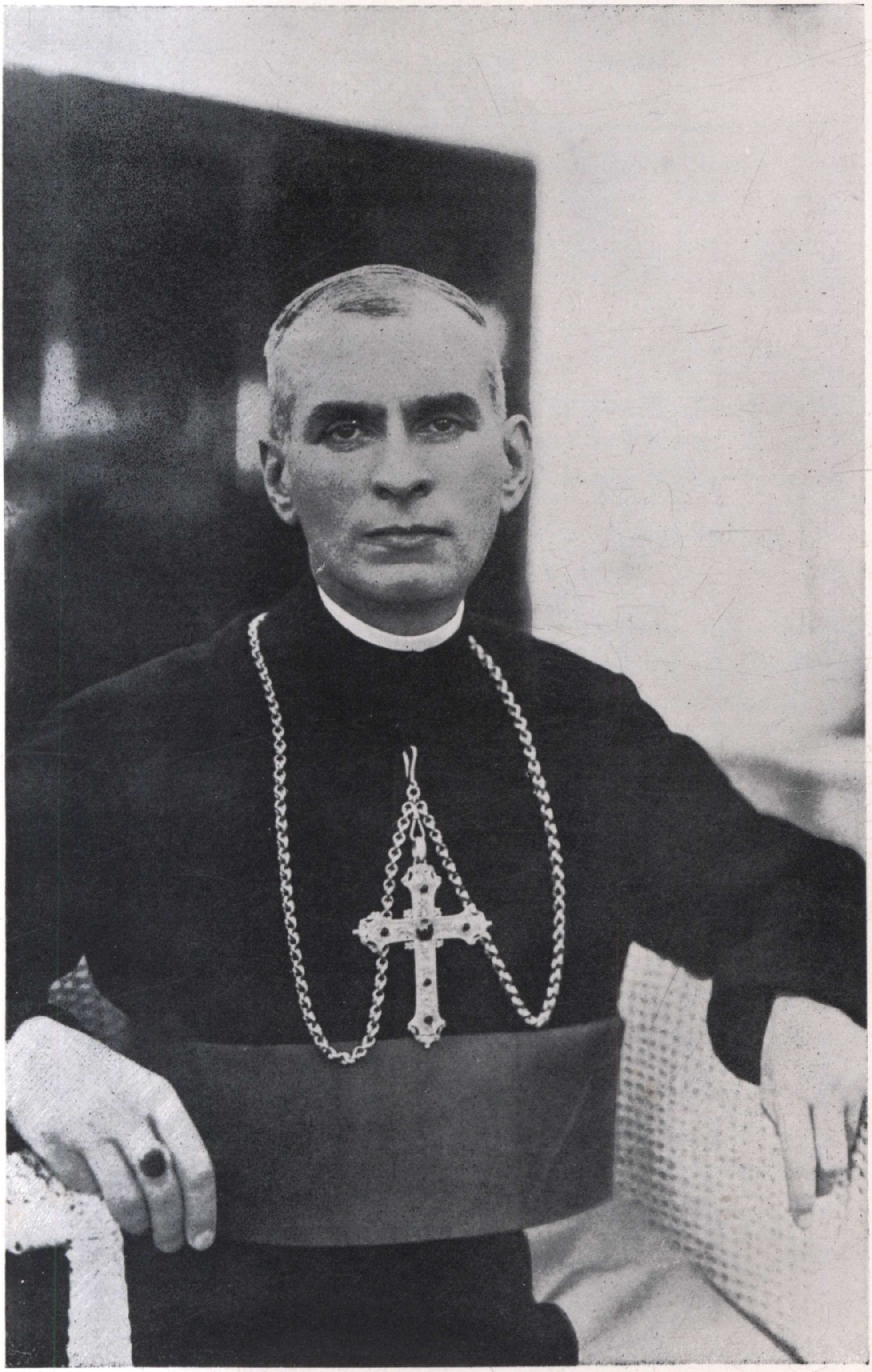
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HIS EXCELLENCY ARCHBISHOP MARIUS ZANIN
APOSTOLIC DELEGATE TO CHINA



MARIUS ZANIN

Archiepiscopus Tit. Traianopolitanus in RHODOPE
Delegatus Apostolicus in Sinis

Pékin, le 25 Août 1934.

Révérend et cher Frère Directeur,

A l'occasion du soixantième anniversaire de la fondation du Collège de S. François Xavier, le Représentant du Pape en Chine ne peut manquer de s'associer à votre joie et à celle de tous vos élèves et amis.

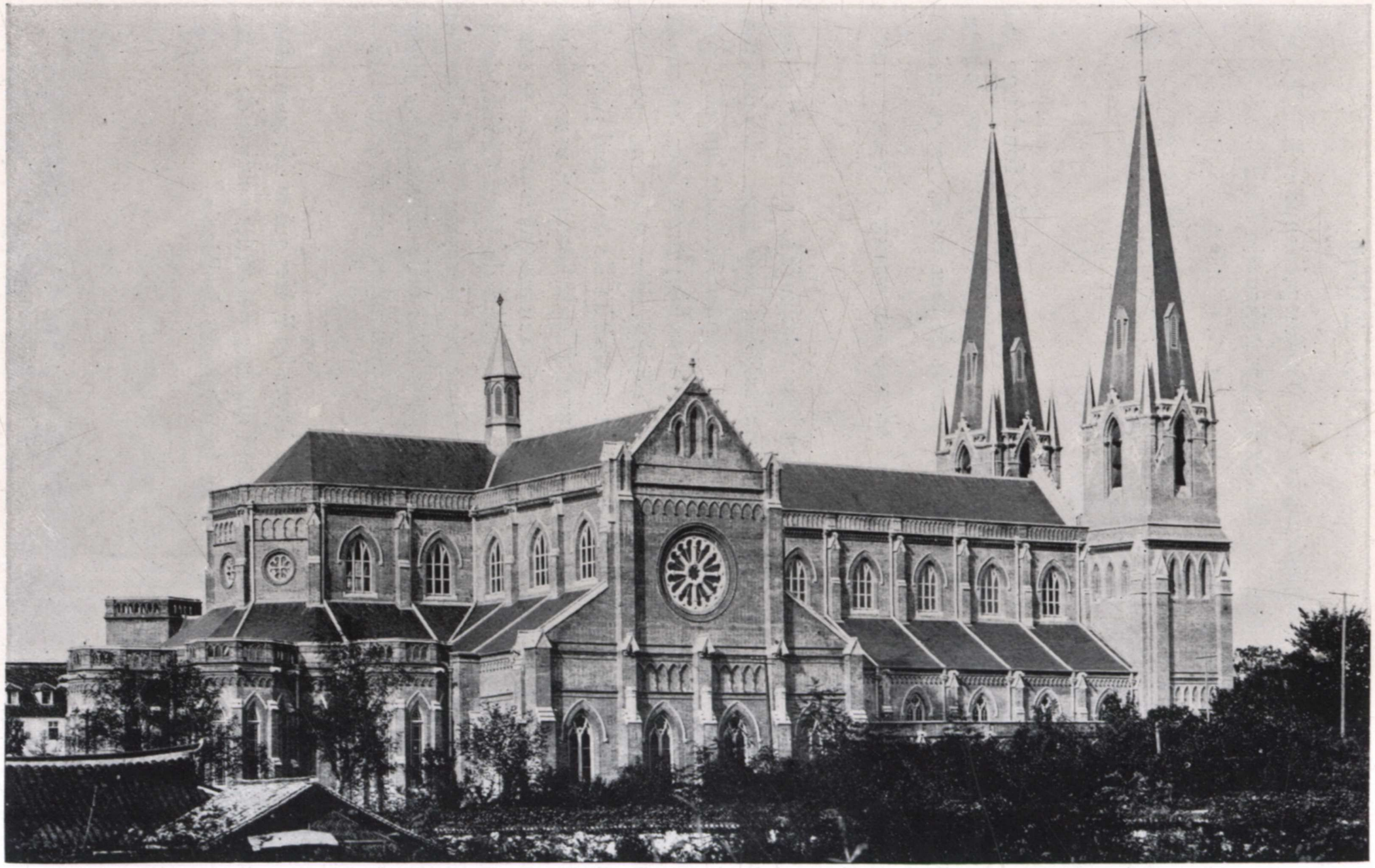
De tout coeur donc je vous adresse mes voeux et vous envoie à tous une spéciale bénédiction.

En Chine plus encore que dans les autres pays les oeuvres chrétiennes d'enseignement doivent être encouragées, soutenues, developpées, améliorées de plus en plus; tous mes voeux tendent vers ce but et je prie Dieu de les exaucer. Des écoles chrétiennes bien organisées, sagement dirigées, animées du véritable esprit missionnaire sont indispensables aux progrès de la Foi en Chine et à la prospérité de ce grand pays. Je souhaite que dans cette métropole commerciale de Shanghai vous puissiez de plus en plus, par vos exemples et par votre enseignement, faire comprendre à tous vos élèves combien ils ont besoin de Jésus-Christ, de Sa doctrine et de Sa grâce. Les connaissances purement humaines ne suffisent pas: ni dans l'autre vie ni même dans celle-ci vos chers jeunes gens ne trouveront le bonheur, s'ils n'apprennent pas à connaître le Sauveur des hommes et à l'aimer.

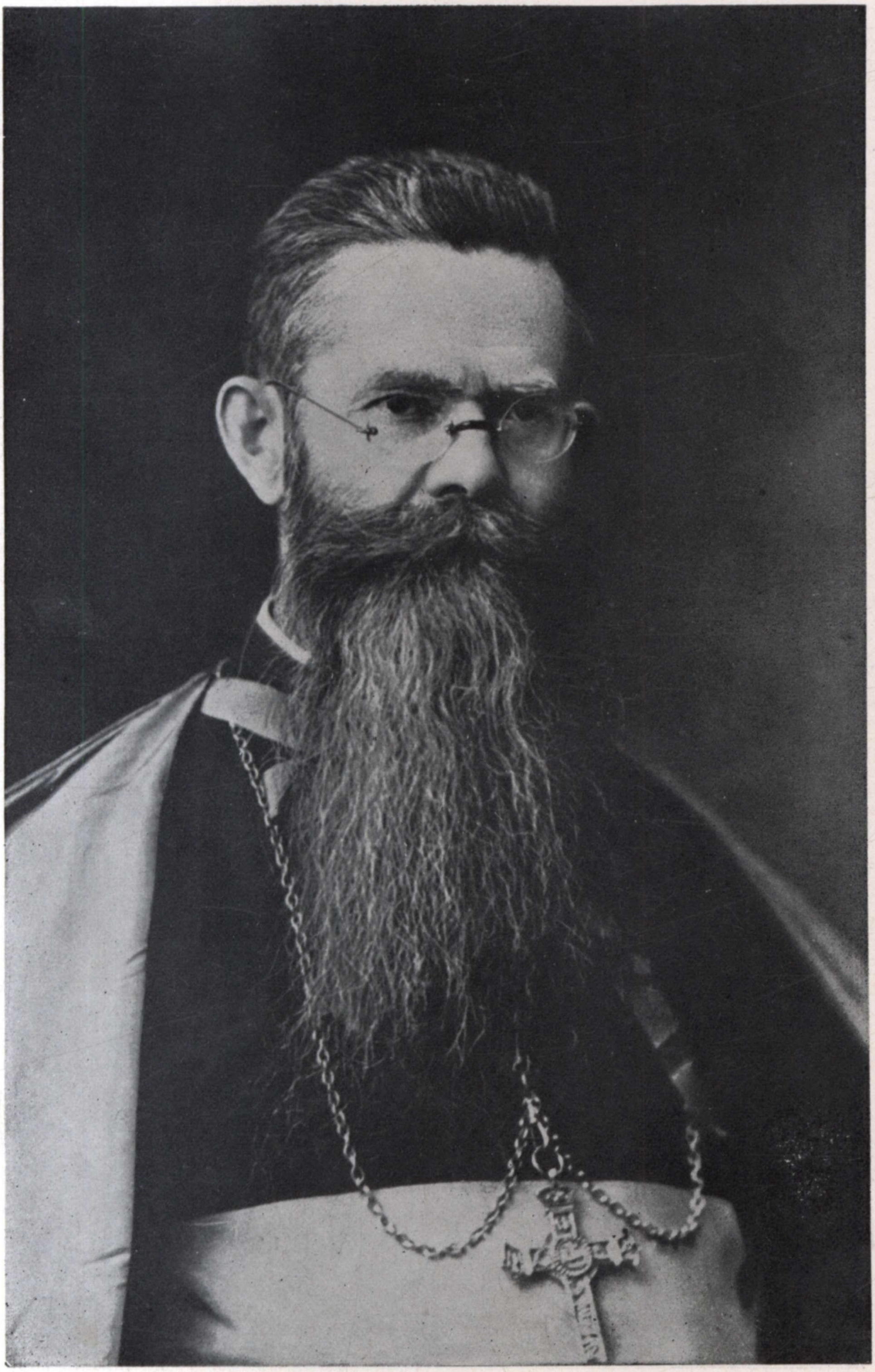
Veuillez présenter mes voeux à tous les Frères qui se dévouent dans votre Collège. Je les bénis tous, ainsi que vos élèves, les parents de ceux-ci, vos nombreux amis et tous les bienfaiteurs de l'école.

Votre tout dévoué en Notre Seigneur,

MARIUS ZANIN, ARCH. TIT. TRAJAN.
Délégué Apostolique.



ZICAWEI CATHEDRAL



HIS EXCELLENCY MGR. A. HAOUISEE S. J.
BISHOP OF SHANGHAI



REVEREND BROTHER DIOGENE, SUPERIOR GENERAL
OF THE MARIST BROTHERS.

INSTITUT DES PETITS FRERES DE MARIE

GRUGLIASCO, le 28 Août 1934

Mon Bien Cher Frère Directeur,

J'apprends avec plaisir l'intention que vous avez de fêter les soixante ans d'existence du Collège Saint François Xavier. C'est une date qui mérite, en effet, de ne pas passer inaperçue.

Le bien que le Collège a fait déjà, le dévouement de tous ceux qui y ont travaillé, depuis les RR.PP. Jésuites qui l'ont fondé aux ouvriers actuels qui en assurent la bonne marche, ainsi que le bien qu'il est appelé à faire encore, sont des raisons de remercier Dieu. Il vous a bénis au delà de tout ce qu'on pouvait espérer.

Je m'associerai donc à votre joie et je vous adresse avec mes félicitations pour le travail accompli, mes souhaits d'une prospérité toujours croissante et de développements toujours plus grands. Je demanderai au bon Dieu de vous bénir ainsi que tous vos collaborateurs et tous vos nombreux élèves.

FRERE DIOGENE
Supérieur Général des Petits
Frères de Marie.



REV. BRO. ELIE MARIE
ASSISTANT GENERAL
OF THE MARIST BROTHERS

INSTITUT DES PETITS FRERES DE MARIE
PEIPING

Le 3 Septembre 1934.

Mon Cher Frère Directeur,

A l'occasion du soixantième anniversaire de la fondation du Collège Saint François Xavier je vous adresse mes félicitations les plus sincères.

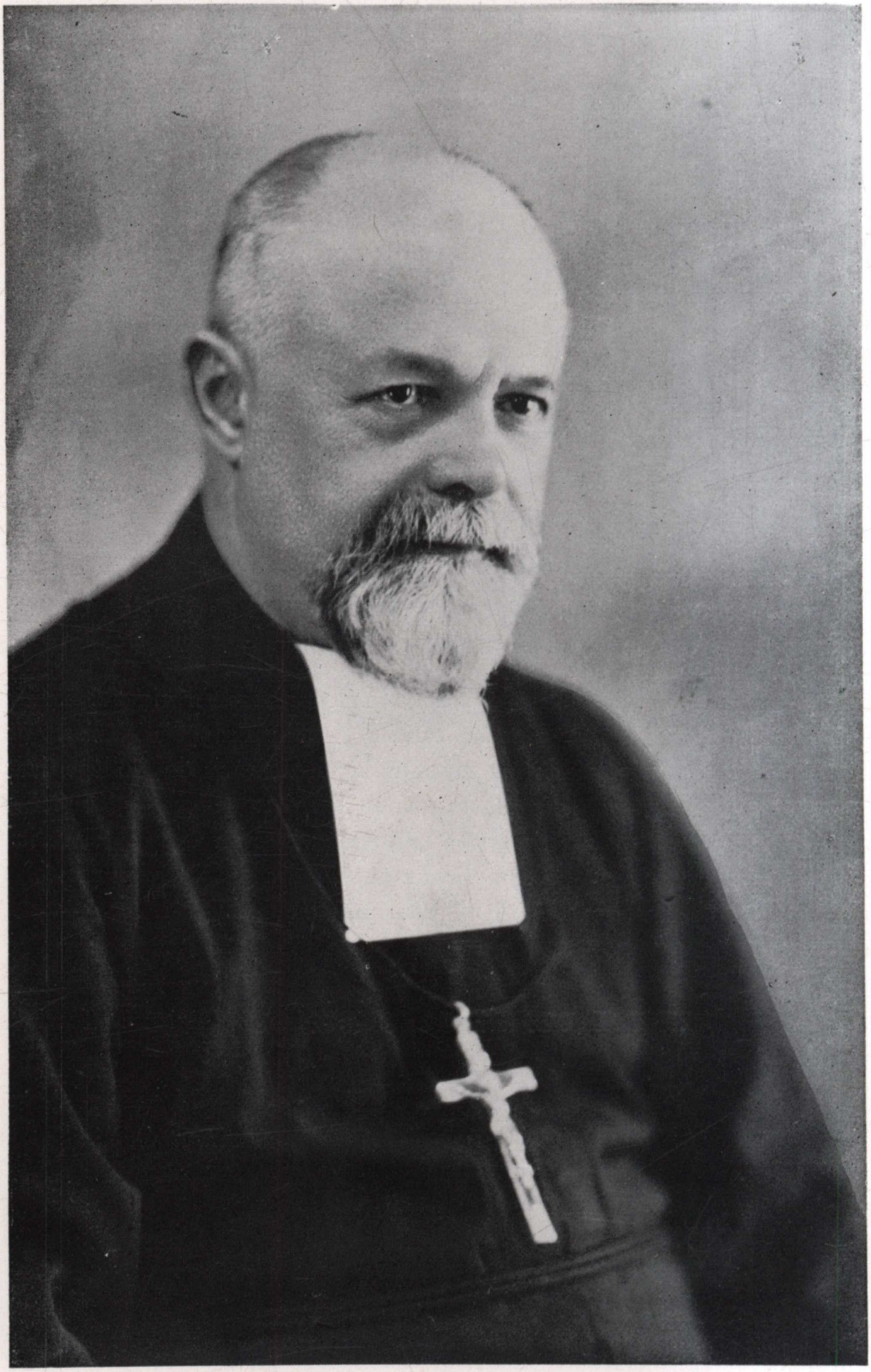
Avec vous je bénis la Divine Providence qui a répandu sur cette oeuvre magnifique ses plus abondantes bénédictions.

"Que sert à l'homme de gagner tout l'univers s'il vient à perdre son âme?" disait Saint Ignace de Loyola à Saint François Xavier. Je souhaite que cette pensée dirige toujours les professeurs du Collège dans leur apostolat auprès de leurs élèves. C'est le testament que je leur laisse en partant pour l'Europe après ma troisième visite en Chine. En s'inspirant de cette pensée ils rempliront auprès des enfants un apostolat fructueux et s'assureront une belle couronne au Ciel.

Veuillez agréer,

Mon Cher Frère Directeur, l'assurance de ma religieuse affection.

FRERE ELIE-MARIE,
Assistant Général.



REVEREND BROTHER VINCENT
PROVINCIAL OF THE MARIST BROTHERS

V.J.M.J.

FRERES MARISTES

CHINE

Bien Cher Frère Directeur,

Je suis heureux de joindre mes félicitations à celles que vous recevrez à l'occasion du soixantenaire de la fondation du Collège St. François Xavier.

Vous devez éprouver une satisfaction bien légitime à la vue du chemin parcouru, ayant pris une part si active et si importante à la vie et au développement du Collège que vous avez dirigé à différentes reprises.

Si l'arbre doit être jugé à ses fruits, ceux qui en se dévouant sans réserve au labeur journalier et souvent pénible du professorat, ont contribué au résultat obtenu, peuvent se rendre le témoignage que leurs efforts ont été bénis, qu'ils ont tiré bon parti des moyens dont ils disposaient et qu'ils ont rendu un service à la société et à l'Eglise.

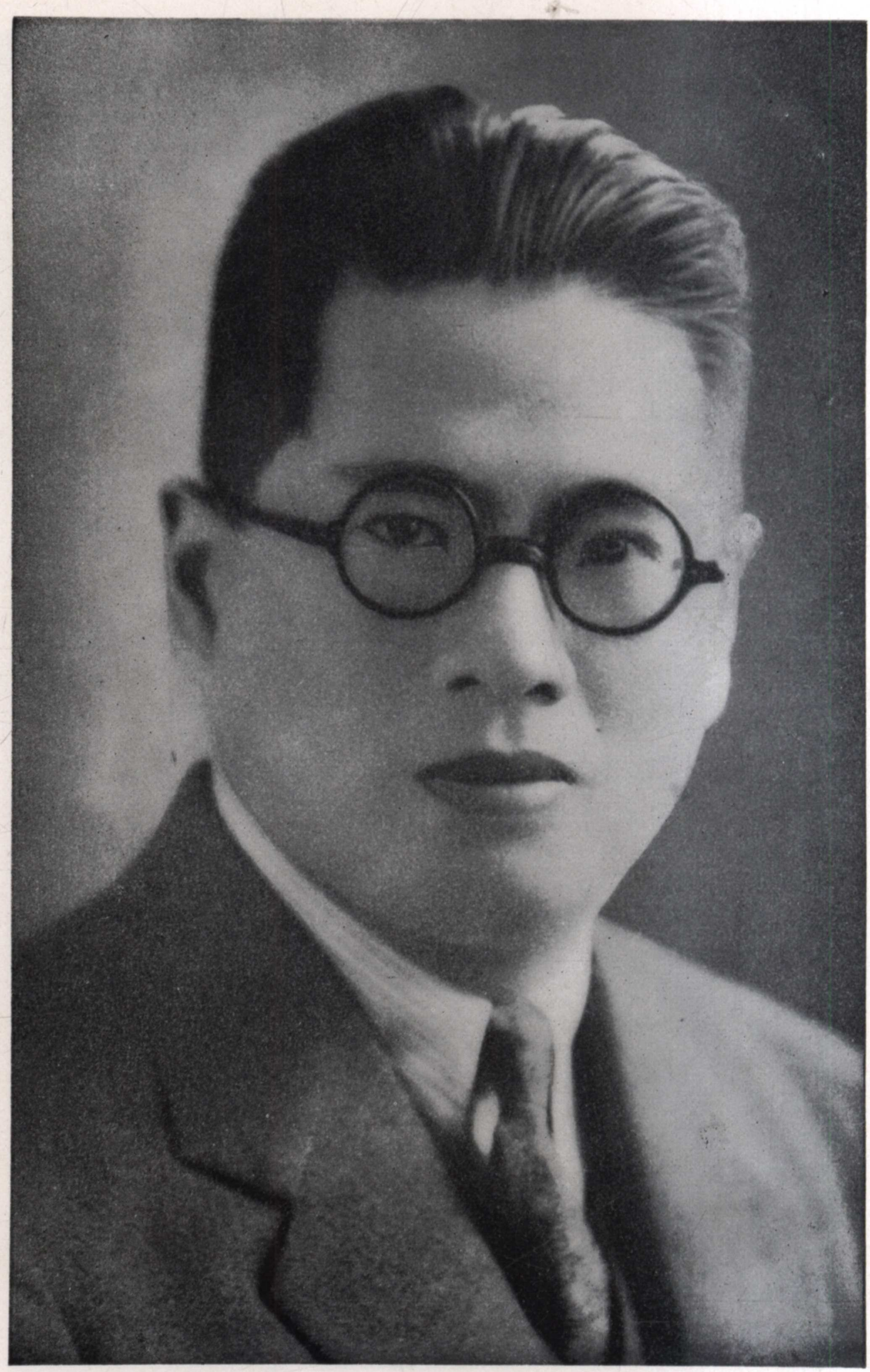
Il est sans doute impossible de mentionner tous ceux dont l'action s'est fait sentir d'une manière heureuse dans la bonne marche du Collège, mais il est cependant un peu difficile de ne pas rappeler les Chers Frères Nazianze et Faust, anciens Directeurs, dont le dévouement, l'activité et la complaisance ont laissé un souvenir et des traces si durables.

Il nous est particulièrement agréable de reconnaître que notre tâche a été facilitée par les traditions des Révérends Péres Jésuites, fondateurs du Collège.

Puisse la constatation des résultats obtenus faire naître chez tous une nouvelle ardeur à poursuivre le bien qui reste encore à réaliser, dont l'importance paraît de plus en plus grande.

F. Joseph-Vincent,

Provincial des Frères Maristes en Chine.



HIS EXCELLENCY MR. T. V. SOONG—EX-MINISTER OF FINANCE.


聖芳濟母校六十週紀念

樂育菁莪

宋子文敬題



GEN. WU TIEH CHENG—MAYOR OF GREATER SHANGHAI

樂

吳鐵城

為上海聖約翰大學六十周年紀念特刊題

英才



DR. YEN TE-CHING
PAST STUDENTS OF THE COLLEGE

Ministry of Railway National Government
Republic of China

It is a rare and unique privilege to be able to go back forty years and review the progress of the College from that time till now. In those days, efficient schools were difficult to find in Shanghai or elsewhere in China and the time I spent at the College prior to going abroad to finish my education was of great value to me.

It has given me much satisfaction and pride in watching the steady and healthy growth of the institution and I join the others in heartily celebrating the Diamond Jubilee of our Alma Mater.

YEN TE-CHING

LA SALLE COLLEGE
PRINCE EDWARD ROAD
KOWLOON (HONGKONG)

REV. BRO. ANTONIN, *Director*,
St. Francis Xavier's College
Shanghai.

July 29, 1934.

DEAR BROTHER DIRECTOR:

On this felicitous occasion of the Diamond Jubilee of your college, I am happy to send you, on behalf of La Salle College, our most heartfelt congratulations.

May God continue to bless St. Francis Xavier's College with the brilliant success that has ever distinguished it among the leading educational establishments in the Far East.

Ad multos annos!

Yours sincerely,
BROTHER AIMAR,
Director.

ST. JOSEPH'S COLLEGE
HONGKONG

Le 8 août 1934.

Mon Cher Frère Antonin,

C'est avec la plus grande joie que nous apprenons ici que votre Collège Saint François Xavier se prépare à célébrer son Jubilé de Diamant.

Les anciens essaimés sur toutes les plages du Pacifique et du monde rendront les célébrations presque internationales. La majorité d'entre eux sont encore de ce monde et bénissent leur Alma Mater; ils ont porté partout avec eux le bon renom du Collège.

Les Frères des Ecoles Chrétiennes, sur le front "Sud," sont de coeur et d'âme avec leurs compagnons d'armes qui, sur le front "Nord," livrent les mêmes combats.

En union de prières, je reste,

Mon Bien Cher Frère Antonin,
Votre très humble:
FRERE MATHIAS,
Directeur.

ST. JOSEPH COLLEGE
YOKOHAMA

Le 24 août 1934.

Mon Cher Frère Directeur,

Ce serait pour moi une grande joie de pouvoir me trouver à votre fête. Malheureusement, ce sera en plein trimestre et un voyage si long ne me sera pas possible; je le regrette beaucoup.

En tout cas, tous mes voeux vous sont acquis pour que la fête soit réussie sous tous les rapports et produise d'abondants fruits de salut pour les âmes qui vous sont confiées, sans préjudice de celles qui augmenteront le nombre de vos ouailles. Que le Collège St. François Xavier aille de prospérité en prospérité et qu'il continue à faire un bien immense dans la grande ville cosmopolite de Shanghai.

Avec tous mes compliments les meilleurs pour vous personnellement et pour tous vos chers collaborateurs, je vous prie de croire, Très Révérend Frère, à l'expression de mon entier dévouement en Notre-Seigneur.

J. B. GASCHY,
Supérieur.

SOCIETY OF MARY
TSINANFU-HUNGKIALOU
SHANTUNG, CHINA

Nov. 9, 1934.

DEE YU SCHOOL,
Hungkialou, Shantung.

REVEREND AND DEAR BROTHER DIRECTOR:

On the auspicious occasion of the Diamond Jubilee of your illustrious College I am pleased to extend to you on behalf of the community and of our students hearty congratulations.

Convinced of the ineffectiveness of mere wishes, hearty and true though they be, we promise to remember you before the great white throne. We beseech the dear Saviour, the Great Teacher, to continue to bless St. Francis Xavier's College. May the brilliant success of the past, achieved through trial and suffering, be a guarantee of a more glorious future. We pray that the renown of your esteemed College, already distinguished in the Far East, may increase with the passing of the years.

Again I extend hearty felicitations on this felicitous occasion.

Yours sincerely in Christ:
E. D. SANDROCK.

SAINT LOUIS' COLLEGE, (MARIST BROTHERS')
TIENTSIN, CHINA

It is with great pleasure I take the opportunity to thank the Ex-Students, Parents, and Pupils for the loyal support given to the Superiors and Staff of the St. Francis College throughout the past sixty years. It is thanks to that loyalty and support that the College has so developed and distinguished itself. Loyalty to God, to oneself, to business, home and Country conduces to a life of honour and happiness.

One of the joys of Teachers is to see their former pupils succeeding and occupying honourable positions, thanks to their loyalty to duty. Let the Present boys carry on the good work and ensure that their Alma Mater be as proud of them, as of the Past Students.

BROTHER FAUST,
Director.

COLLEGE FRANCAIS DU NANTANG
PEIPING

Le 26 Septembre 1934.

CHER FRERE DIRECTEUR,

Vous devinez avec quelle ardeur nous désirerions, nous, professeurs du Collège du Nantang, nous trouver auprès de vous pour célébrer dignement le Jubilé de Diamant du Collège St. François-Xavier. Du moins, auprès de vous, avec notre pensée s'envolent nos louanges et notre joie intime pour la célébration de votre jubilé.

Comment ne pas bénir tout d'abord le Père du Ciel de l'oeuvre qu'il a conduite si merveilleusement et ne pas le remercier pour les faveurs innombrables déversées durant ce long cycle sur le Collège, sur ses maîtres dévoués et sur ses nombreux élèves.

Reconnaissance à Dieu, mais aussi reconnaissance aux hommes, aux Révérends Pères Jésuites de Shanghai, ouvriers de la première heure, soucieux de donner à l'enfance et à la jeunesse la formation chrétienne dont elles ont besoin.

Soyez donc assuré qu'en ces jours de "Jubilé" nos coeurs seront auprès de Dieu, avec vous, pour lui clamer le merci de la reconnaisance et lui demander ses bénédictions pour l'avenir.

Agréez, Mon Bien Cher Frère Directeur, avec notre admiration pour tant de travail accompli, nos félicitations sincères, l'hommage de notre joie fraternelle et les voeux de prospérité constante.

LE F. JOSEPH-STANISLAS, *Directeur*
et les professeurs du Collège Français du Nantang.

MESSAGE OF CONGRATULATIONS

As an "old boy" of a Brothers' College in Hong Kong, it is a matter of immense pleasure to me to be able to offer my heart-felt congratulations to the past and present pupils of St. Xavier's College in Shanghai and to its Rev. Director and members of the staff on the occasion of the Diamond Jubilee of a College that has made a name for itself and enjoyed such well-deserved reputation for so long a period of years.

It must be a matter of pride and gratification to all connected with the old College that it has attained its Diamond Jubilee. It is my sincere wish that the splendid tradition of this renowned institution throughout the Far East might be maintained unimpaired, and increased, if that be possible, with the passing of the years.

J. P. BRAGA,
Past Pupil of St. Joseph's College,
Hong Kong.

December 27, 1934.



THE IMMACULATE CONCEPTION

The Immaculate Conception

Lo! in the East a tender, gleaming light
Sheds on the slumb'ring world its gentle ray,
And whispers hope of bright and joyous day
To hearts grown weary of the long, lone night:

'Tis the morning star—beauteous, tranquil, free,
That woos the glad Orient to unfold
Its robes of splendour and its gates of gold,
And greeting give, bright orb of day, to thee.

Still fairer, Thou, creation's peerless Queen;
Radiant, grace-bearing to a world forlorn.
Star of Redemption's Day, our Hope serene,
God's mystic flower, His rose without thorn,

Shed Thy sweet pity on our fallen state,
Thou, of our race Immaculate!

BROTHER STANISLAUS.



SAINT FRANCIS XAVIER

SAINT FRANCIS XAVIER

"Going, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world" (Matt. XXVIII. 19. 20). Thus spoke Our Lord to His Apostles in the mountains of Galilee after He had arisen from the dead. How well the Apostles and their successors carried out that commandment may be read in the annals of the Faith! Twenty centuries have gone by, but despite persecution, schism, heresy and the intense propagation of atheism, the rock-founded Church stands erect, firm, impregnable, triumphant and glorious as it has ever stood. Her Divine Founder has been with her that she may keep His doctrine uncorrupt and untainted, but especially has the fulfilment of that promise been made in the lives of those heroic members of the Church who have manifested in themselves the indwelling Spirit of God. In every age of the Faith, the lives of the saints have testified gloriously to their union with the Source of all holiness, and the abiding presence in them of our Divine Saviour. The invitation of their Divine Master to perfection, to sell all, to deny themselves, to take up the cross and follow Him has found in them a ready acceptance. Faith and devotional zeal have urged them to a life replete with self-denial, mortification, entire disengagement from worldly ambition, perfect humility and meekness, punctilious observance of the most abject servile duties, and above all that abundant charity which has now been perfected into that blissful union with God which is their eternal reward.

Among these holy men and women whose lives have been characterized by the practice of austerities and virtues, the life of St. Francis Xavier is outstanding. He was one of those chosen souls whose sanctity of life obtained for him the gift of miraculous power. It was given to him to carry out that special injunction given to the twelve Apostles "Heal the sick, raise the dead, cleanse the lepers, cast out devils: freely have you received, freely give" (Matt. X. 8). Freely indeed did St. Francis Xavier use these preternatural powers. During his mission to India and the East he performed many astounding miracles which brought thousands of pagans and infidels into the fold of the Church, miracles which did not cease with his death but which continued from the relics of his body which had once been so worthy a temple of the Holy Spirit. But more freely still did Francis Xavier give himself.

His childhood and youth were not marked with any special signs of the sanctity yet to be his, and few would have foreseen that he was destined to be known as the Apostle of the Indies, indeed it might be said, the Apostle of the Far East; for he not only laboured

PAST STUDENTS OF ST. FRANCIS XAVIER'S COLLEGE IN THE SOCIETY OF JESUS



REV. FATHER DE FIGUEIREDO
1883



REV. BROTHER DAMASIO-1876



REV. FATHER DINIZ 1876



Mr. J. Diniz-1914



Mr. J. Gonsalves-1914



Mr. A. Roliz-1923

among the Indies but carried the cross to Malacca and Japan, and even attempted to take up the work which centuries before had been begun by St. Thomas in China. How difficult, wearisome and slow were his missionary journeys, for these were undertaken long before the days of palatial steamers or fast trains! In one case alone, his journey from Lisbon to Goa, thirteen weary months were spent in uncomfortable travel. But among the outstanding qualities of St. Francis Xavier was indomitable courage, and he was never deterred by difficulties, discouragements or hardships.

The first change of heart by which God drew Francis Xavier to His service was accomplished through the instrumentality of Saint Ignatius of Loyola. When they first met at the University of Paris, Francis Xavier, blinded by the glamour of his own brilliant scholarship and the worldly glory that it promised to him, used to banter and rally St. Ignatius on all occasions, ridiculing the manner of his life with its voluntary poverty, as a degenerate lowliness of soul. To all this Ignatius but replied with the pregnant question of our Divine Lord, "What shall it profit a man, if he gain the whole world, and suffer the loss of his soul?" (Mark VIII, 36). Ignatius too knowing that Francis was fascinated by the enchantment of mundane fame, wisely did not remonstrate with him when he seemed to disregard this invariable reply, but praised his ability and knowledge, and often induced students to attend the lectures of Francis. This attention on the part of Ignatius won the heart of Francis.

It was in those days that Christendom was being torn apart by the ravages of the so-called Reformers. St. Francis Xavier was drawn to hear this new doctrine, but his guardian angel, St. Ignatius, guarded him from accepting the appeal of Luther and his followers to the lower part of men's nature, by reminding him that the pleasures and glory of the world were empty and ephemeral in comparison with the rewards of eternity. Slowly the scales fell from Francis Xavier's eyes, and he began to see the inner purpose of life. His mind became turned upon the Divine Teacher, and there seemed to ring in his ears that parting commandment to go forth to all the nations and preach the word of God. As one awakening from a dream, he saw the reality of the admonitions of St. Ignatius, realised the emptiness of his life and determined to change it. Once resolved, there was no retrocession, and he began the conquest of the flesh by self inflicted mortification, fasting and other austerities. He began rigidly to follow a life of contemplation and self-abnegation, the vain glory and pride which had been so strong a part of his character were changed into meekness and humility, and he offered himself to God in the noble words of Epictetus, "Deal with me in the future as Thou wilt; I am of the same mind as Thou

art; I am Thine. Lead me where Thou wilt; clothe me in any dress Thou choosest."

Thus began his life as a missionary of God. There was no faltering, nor did he ever exhibit any symptoms of a desire to retrace his steps. He was determined to be led by the Divine Light which had shone in his path, no matter how dangerous that path might be, for he was confident that the Lord would avert from him any catastrophe, and would not fail in the promise to be with him.

His desire to spread the doctrines of Christianity was not realised so quickly as he had wished. But after many disappointments in which was to be seen the hand of Providence, he unexpectedly was given the opportunity to embark for India. In the meantime he had worked hard to prepare himself for his self-imposed task. As a voluntary orderly he performed the most menial and wearisome tasks in the hospital to which he attached himself, including duties of the most nauseating description, but such was his zeal to relieve the sick and dying that he voluntarily underwent the most disgusting and repugnant experiences. It is known that on at least one occasion to save a man from death he sucked the filthy pus from a festering wound. He never showed fear of being contaminated with the most malignant, contagious diseases. Foul sores, ulcers, gangrene, leprosy and other horrors almost seemed to have an attraction for him, and during his whole life he was immune from all the contagion to which he so freely exposed himself. He showed that nothing that could be done for God was loathsome or repugnant to him. He had faith and that was enough.

Upon his arrival in India, he pressed forward into the most dangerous localities, and on the coast of Malabar succeeded in converting the very lowest types of humanity by his self-sacrificing life. It was in these wild lands that he first began to exhibit the miraculous power granted to him, and these extraordinary events became much talked-of and the means of converting many to the Faith. But not content with his achievements, he penetrated further and further into the areas of paganism. His life among the pearl fishers of the Parava country was one series of successful conversions. In Maliapore, on the Coromandel coast, in Malacca, the isle of DeMoro, Macassar, Celebes, he continued to preach with the same marvellous results. Then he returned home for a time, but soon set out once more to win conquests for Christ. This time he went to Japan, and here his Indian successes were repeated. To this day his name is venerated in Japan even among non-Christians.

His life in Japan despite its successes had many hardships and trials. Among these must be reckoned the bitter enmity of the pagan priests. In particular he suffered great opposition from the bonze,

Fucaromdona, who tried to organize a riotous attack upon him which fortunately came to naught. After two years and four months of labour among the Japanese, he had to leave for India to consolidate the gains which he had made there.

Returning from Goa in 1552, he went to Malacca with the intention of taking ship from thence to China. He at first arranged to travel with the Portuguese Embassy, but as this expedition was opposed by the Governor of Malacca, Don Alvaro, St. Francis, nothing daunted, made arrangements with a Chinese merchant to accompany him to China. Again however he was doomed to disappointment for the merchant did not return for him. Finally he succeeded in getting passage in a vessel called the *Santa Cruz* which was bound for Sancian, and from there he hoped to be able to penetrate into the mainland of China.

God ordained otherwise. He was not allowed to gather the immense harvest that he had in mind, the conversion of China. He was but given to show the way, and the work was left to others whose work is shewn to-day in the numerous missions throughout the Flowery Republic. Slowly but surely the corn has been gathered from this fertile field, but not to St. Francis Xavier was it given to realize this ambition.

Stricken by a fever on Sancian his end was nigh. He had done his work well and suffered much, so God called him to his reward. I close this imperfect appreciation by transcribing the noble and beautiful words of Father C. C. Martindale, S.J.

"Imagine a mere framework of a hut, the palmleaf thatch in fragments; the wind setting the little lamp flaring and flickering; the ceaseless sound of waves, the crucifix fastened up by the Chinese attendant with China invisible behind it, and the white face and shining eyes of Francis, who was all but speechless now, seeing nothing but the crucifix, the memorial of Christ and of His death. Now were the maps rolled up; now was the travelling done with. Now was Ignatius, far away at his desk in Rome, now was even he bidden a last farewell. Now was the thrill of Paris and now the home in Spain—since when he had known no home—handed over to God and left there. 'Into Thy hands I commend it all, my life and my eternity.' The night of December 2nd passed by. Only the Chinese companion watched by the dying saint. At two o'clock on the 3rd, when the winds and waters grew restless, Francis too stirred. The unmistakable and ultimate change touched him. The vigilant watcher rose, put a lighted candle into the hands of Francis and held it there. Perhaps in the breeze of the dawn it expired, but at the same hour, all alone, save for the Chinese watcher and the companionship of Christ crucified, Francis Xavier died."

THE VENERABLE JOSEPH BENEDICT MARCELLIN CHAMPAGNAT
FOUNDER OF THE LITTLE BROTHERS OF MARY
1789-1840

Joseph Benedict Marcellin Champagnat was born of model Catholic parents on May 20th 1789 at Rozey, a hamlet of the township of Marlhes, France.

On several occasions as the infant lay in his cradle, his pious mother saw what seemed like a bright flame issuing from the breast of the child and after hovering around his head, seeming to diffuse itself throughout the room. At first she was filled with fear at these strange manifestations, then later thinking that they might presage some special design of God for her little one, she determined to do all in her power to assist in that divine purpose. So she brought up her babe in piety, teaching him from infancy to make the Sign of the Cross, to lisp the sweet prayers of childhood and to pronounce devoutly the holy names of Jesus and Mary . . . Thus in the light of God's grace and far removed from evil influences, he passed his early boyhood in angelic innocence and came to the period of his First Communion without knowledge of evil.

In September 1804 a professor of the Seminary of Lyons was visiting Marlhes in the hope of finding boys who would be suitable candidates for the priesthood. In the course of his stay he called upon the Champagnats at Rozey. After a few introductory words, he said to M. Champagnat, "I do not suppose you guess the reason for my visit. Your parish priest has told me that you have a few fine boys, that they are both pious and modest, and possessed of sufficient talent to study Latin and become priests." "My boys," said M. Champagnat, somewhat surprised, "have never expressed to me a wish to study Latin. But they are all here and you may enquire for yourself."

The elder brothers, interviewed one after the other, answered clearly that they had no intention to study for the priesthood. But on Marcellin being gently questioned in his turn, he grew confused and stammered a few words. The professor brought him aside, and, having closely examined him, was so pleased by his gentle appearance, his modesty and his frank, open character that he declared to him with some emotion: "My child, you must study Latin and become a priest. It is the will of God."

These words were a revelation to Marcellin. After a short conversation with the professor, he made up his mind in regard to his vocation, and formed a resolution which was never afterwards shaken. Thus prepared, he entered the seminary of Verrières and during the



THE VENERABLE FATHER M. J. CHAMPAGNAT

TEACHERS OF THE COLLEGE
VICTIMS OF THE NANCHANG MASSACRE
25TH FEBRUARY, 1906



REV. BROTHER LEON



REV. BROTHER PROSPER-VICTOR



REV. BROTHER MARIUS



REV. BROTHER JH. AMPHIEN

seven years he spent there, he was a model of piety and fervour, and an object of veneration to all his companions.

Having finished his course at Verrières, Marcellin was admitted to the diocesan seminary of Lyons in October 1812. He afterwards regarded the years which he spent in that house as the happiest of his life.

On January 6th 1814, he was ordained to the subdiaconate, and took the clerical vow of chastity for which his life of angelic purity had so well prepared him. The following year he was ordained deacon; and now he beheld with rapture the approach of the day blessed above all others, the day for which he had sighed so long, and for which he had prepared himself by so much study, so many prayers and so many acts of virtue—the day of his ordination to the priesthood. The week preceding it was spent in retreat and on July 22nd, 1816 he received the holy Unction from the hands of Mgr. Dubourg, Bishop of New Orleans.

Shortly after his ordination he was appointed Curate or Assistant priest at Lavalla, a rural parish near St. Chamond. He set out for it without delay, and when he perceived in the distance the church spire of Lavalla, he knelt in the road, and begged Our Lady to bless his labours and all his projects for the glory of God and the salvation of souls.

His first care, as curate, was for the children whose education was henceforth to be his constant preoccupation. He undertook to teach Catechism himself and he made his instructions so interesting that children from the most remote hamlets flocked to him with pleasure. In a short while all the children of the parish were well grounded in the principal mysteries of the faith and in the practice of Christian piety. With the grown up people he was equally successful; thus it was that faith revived and piety again flourished throughout the parish.

It was in this first year of his priesthood that an event took place which was providential in its consequences, for it finally determined Father Champagnat to proceed at once with the foundation of a society of teaching brothers. He was called one day to hear the confession of a dying boy, and found to his surprise that the child did not even know of the existence of God. Grieved to find such ignorance in a boy of twelve, and terrified at the prospect of his dying in this state, the priest sat beside his bed and began to instruct him in the mysteries and truths necessary for salvation. He suggested to him acts of faith, contrition and love, and when the boy died shortly afterwards, Father Champagnat had the consolation of knowing that he had left him well disposed. But still his mind was filled with the thought of the many other children in a similar state of ignorance. There was only one practical remedy. He must found without delay a society of teaching brothers for the Christian education of youth.

Some time previously Providence has placed him in contact with a young man in whom he had discovered excellent dispositions. He hastened to this youth and enthusiastically disclosed his projects. The young man listened to him with profound attention and then said, "I am at your disposal, Father; do with me what you will." Delighted and edified at his reply, Father Champagnat said to him, "Courage! God will bless you and send you companions." Indeed very soon afterwards John Baptist Audras, a boy of angelic innocence, came to join him, and it was with these two weak instruments that he began the Institute of the Brothers of Mary.

The beginnings were very poor and humble as are most of the works of God, but the Society with the blessing of God prospered and attracted numerous vocations. The first schools conducted by the Brothers proved so successful that on every side pastors sought to secure the services of the Brothers for their schools.

Yet the lot of their holy founder was a bitter one, for contradictions and persecutions were the chief reward in this world for his noble efforts for the Christian education of children. The world was saved by the cross and with that sacred sign must all the works of God be marked. The cross was laid upon Father Champagnat and he bore it with invincible patience.

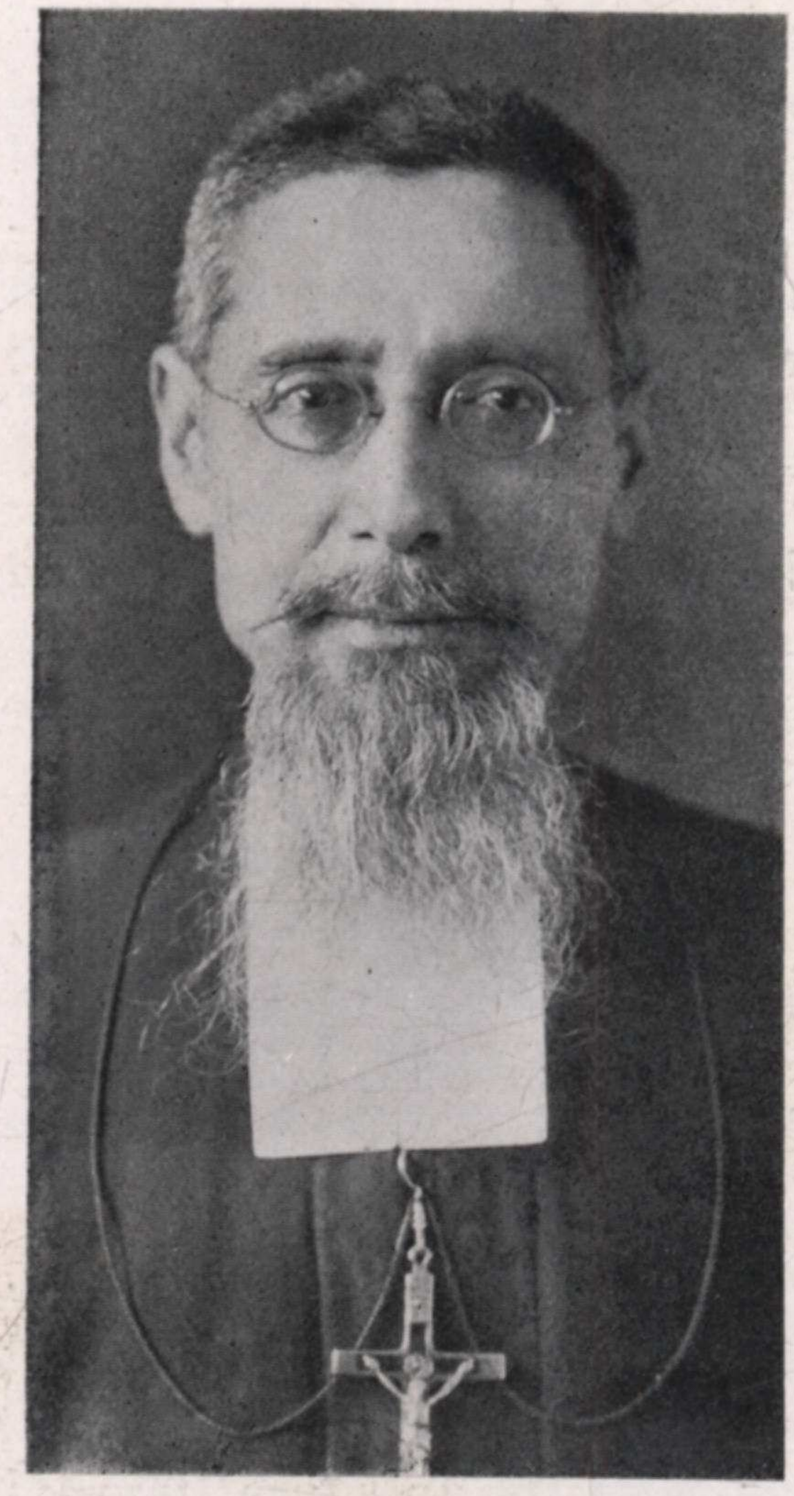
God was pleased with His servant and called him to his reward. On June 6th 1840, the vigil of Pentecost, he peacefully expired in the odour of sanctity.

But his work remains. At the present time the Institute founded by Father Champagnat is conducting 614 schools and colleges over the globe and giving instruction to more than 140,000 children.

On July 28th 1896, the sacred Congregation of Rites, having taken notice of the postulatory letters of seventy-two Cardinals, Archbishops, Bishops and Superiors-general, decided that there was good reason to proceed to the introduction of the Cause of the Servant of God, and Marcellin Champagnat was declared Venerable by His Holiness, Pope Leo XIII.

Should it please God to grant two miracles through the intercession of the Venerable Champagnat, it would lead to the next steps—Beatification and Canonization.

PAST PUPILS WHO ENTERED THE SOCIETY OF THE MARIST BROTHERS



REV. BRO. LOUIS EMILIEN
(L. COUTRIS) 1886



REV. BRO. PAUL GABRIEL
(CH. LEON) 1911

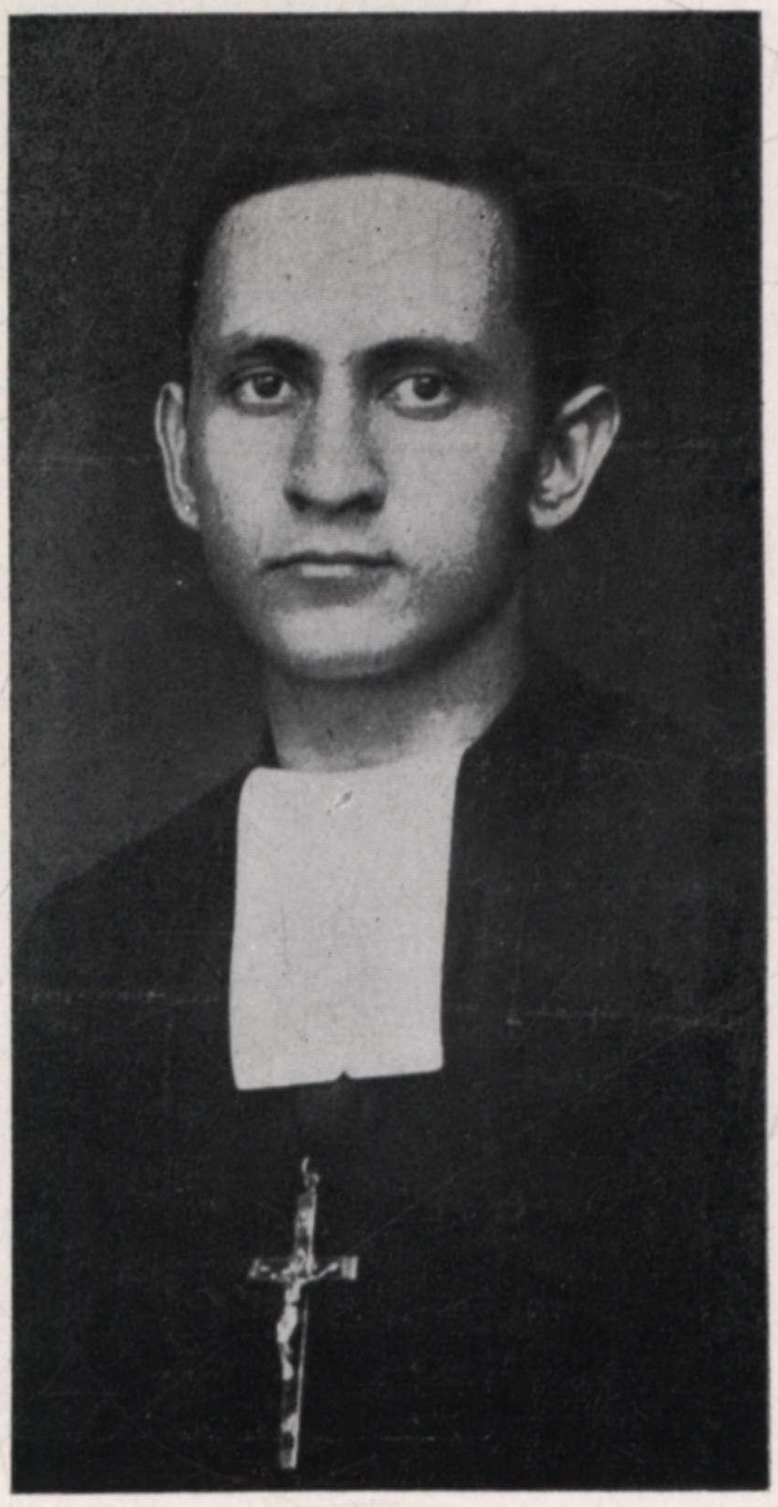


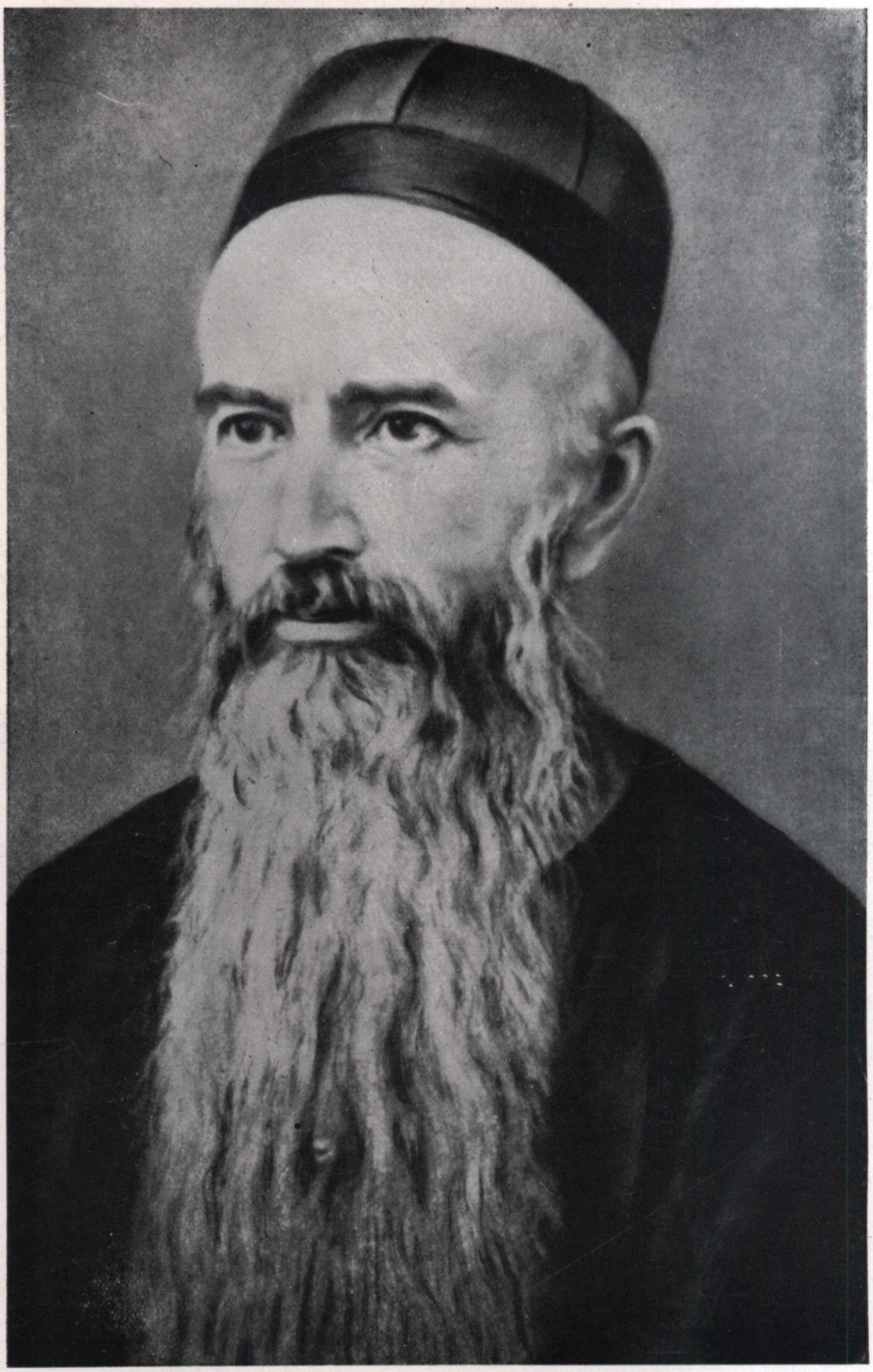


THE LATE REV. BRO. J. GATIEN
(J. TUSSANY) 1918

REV. BRO. VALENTIN
(F. DRAYSON) 1913

REV. BRO. MARIE-ELIE
(H. DUFOUR) 1917





THE REV. FATHER BASSUIAU
First Rector of Saint Francis Xavier's College-1874-1886.

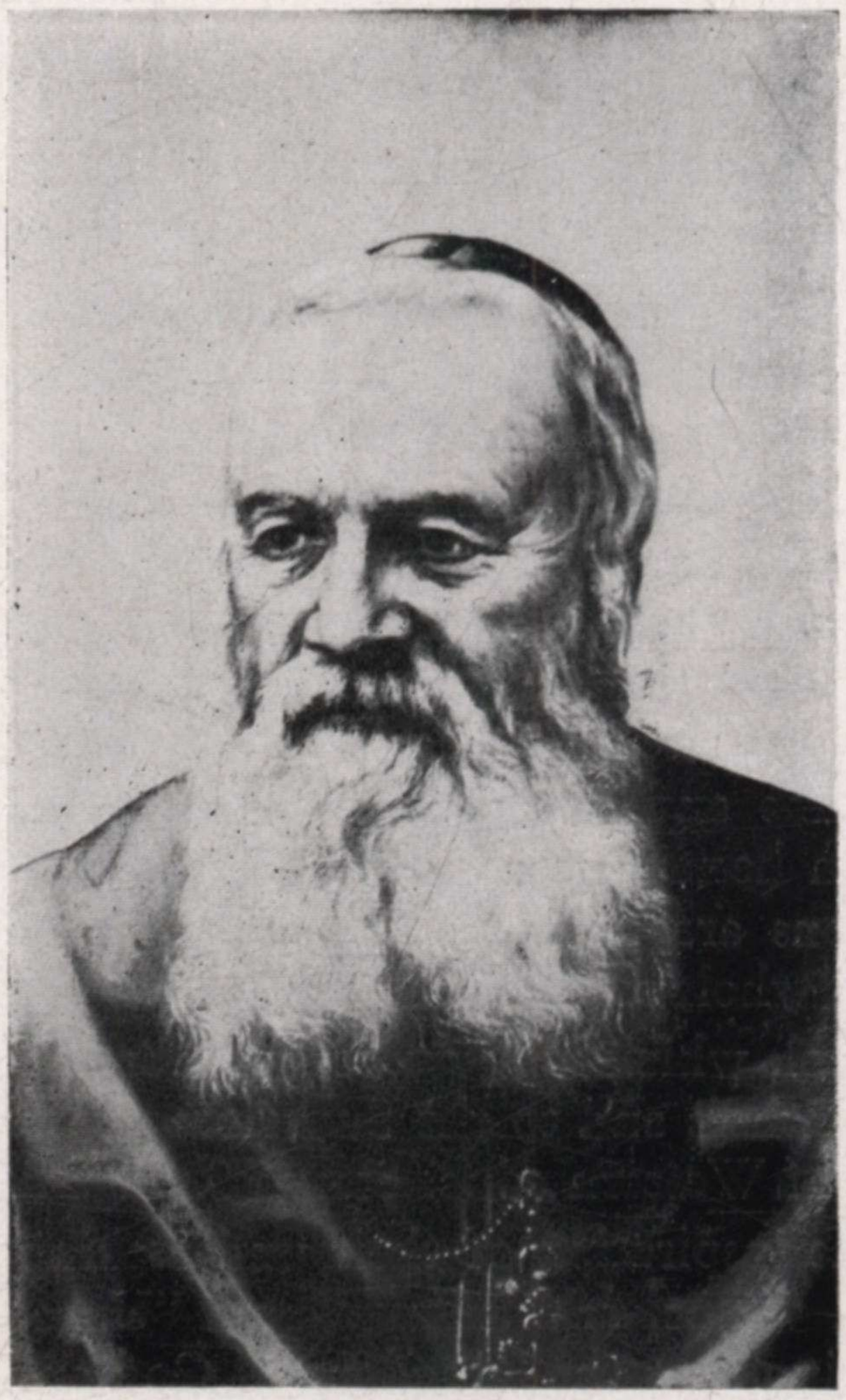
ST. FRANCIS XAVIER'S COLLEGE (1874-1934)

There is always a certain glamour of fame attaching to pioneers, to explorers, and founders of big movements—a sort of romantic interest which weaves itself around their memory and entitles them to a place in history. And this is the case with the memory of the Jesuit Fathers of the Kiangnan Mission who, away back in 1874, founded St. Francis Xavier's. Guided by their trust in God, their spirit of enterprise, and the broad vision they took of the future of Shanghai, they laid the foundations of a great school. Their attitude has been splendidly justified by subsequent history, by time and experience. St. Xavier's College created sixty years ago, has an honour roll of 15,000 names to her credit—an Alma Mater whose sons are to be found, not only in Shanghai, but far and wide over the whole world.

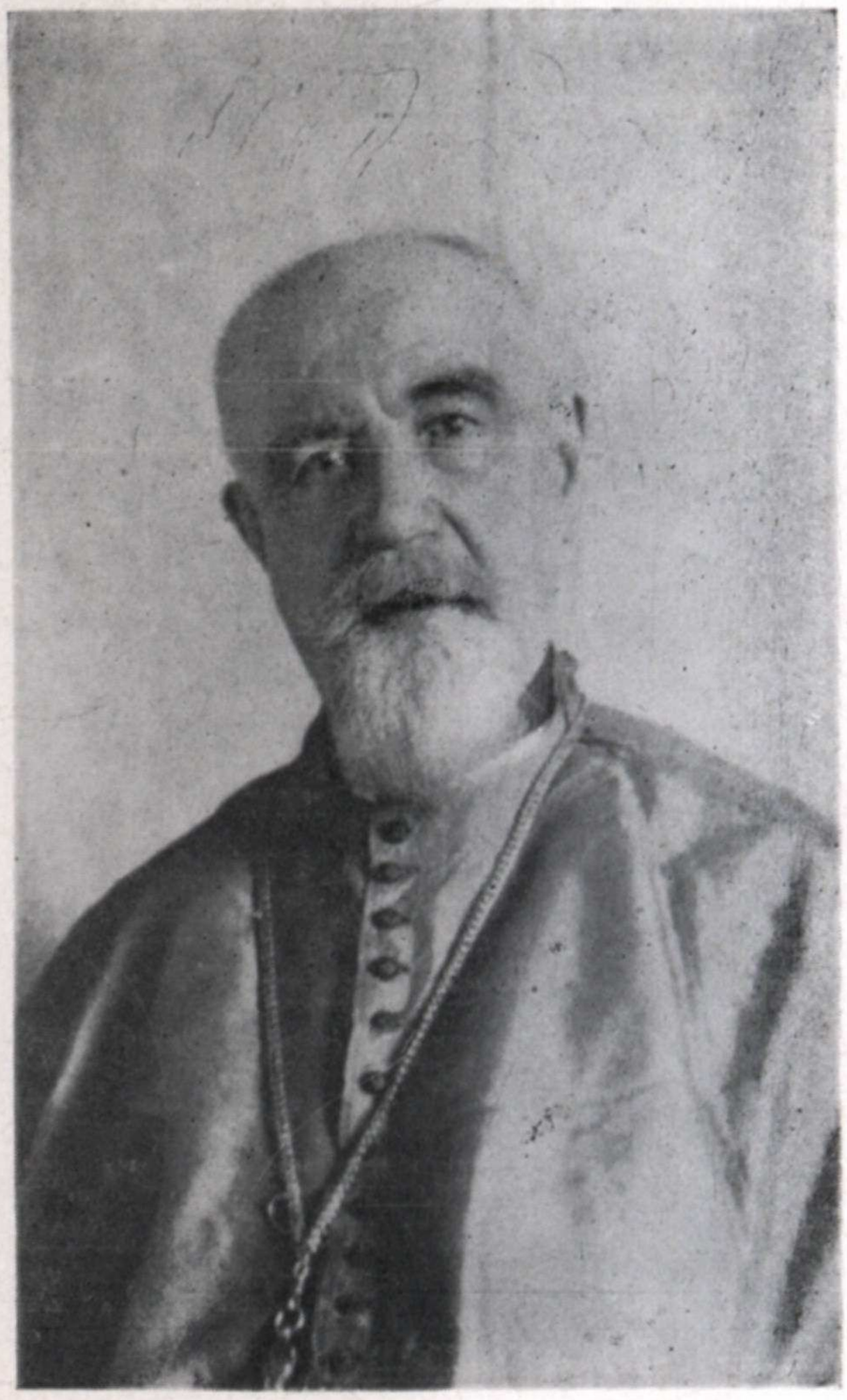
The Diamond Jubilee of the School, which has just been celebrated, must be a tribute to those venerable Fathers and to the Superiors of the Mission, who thus were truly pioneers of Western education in Shanghai.

The highest of all motives was the inspiration of their undertaking, namely, to educate youth in religion, virtue, and knowledge. "Urged on by the charity of Christ" and seeking first the Kingdom of God and His justice, they realised that the sound religious training of children is the soundest foundation of their temporal welfare. This generous thought was, at the same time, the sustaining motive in the devotedness and the spirit of self-sacrifice which are so necessary in the education of youth. And their great and noble initiative must be given its place in history. Yet, like many other successful movements, the beginnings of the School were humble and unknown.

Father Desjacques (1824-1884), parish priest of St. Joseph's, Rue Montauban, and procurator of the Mission, used to give private lessons to foreign little boys in his own room as far back as 1857. The foreign community of Shanghai was very small then. The following names are found in the earliest records of the parish: Basto, Rozario, Richard, Sales, etc. In 1862, however, these lessons were discontinued. Twelve years later, in 1874, under Monsignor Languillat, the then Bishop of Shanghai, and Father Foucault (Superior of the Mission) a decision was made to open a regular School. The prospectus was published in the press and the opening of the School was announced for September 21st. Father Twrdy, S.J., was appointed head-master. On the opening day four pupils, accompanied by their parents, presented themselves for enrolment. They were: Hannibal Dreyer, 6½ years (Danish), Paul O'Brien Twigg, 6½ (Irish), Kennard Kreyer, 8 (American), Fritz Jenke, 10 (German).



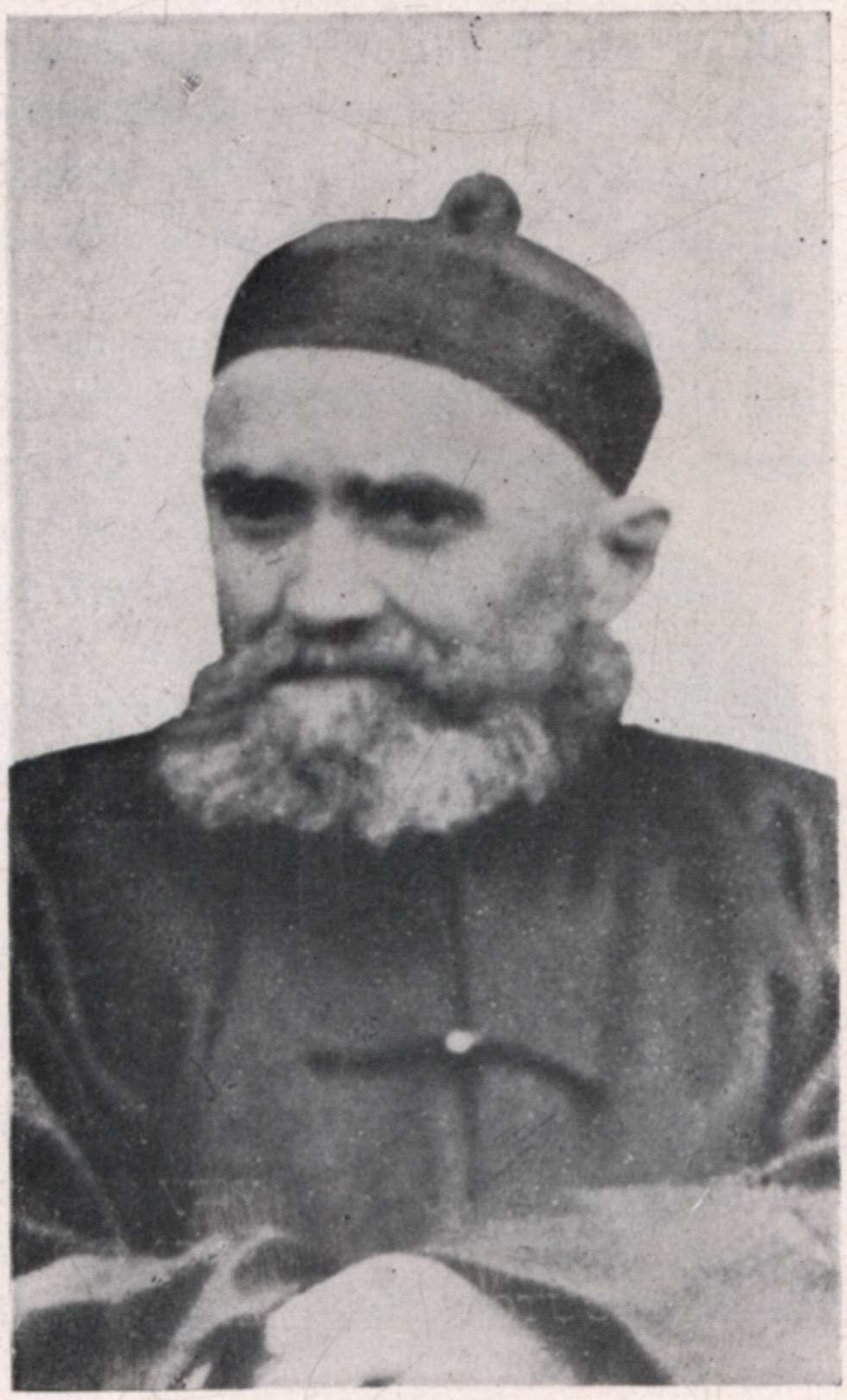
MGR. GARNIER S. J.
BISHOP OF SHANGHAI 1878-1898



MGR. PARIS S. J.
BISHOP OF SHANGHAI 1901-1931

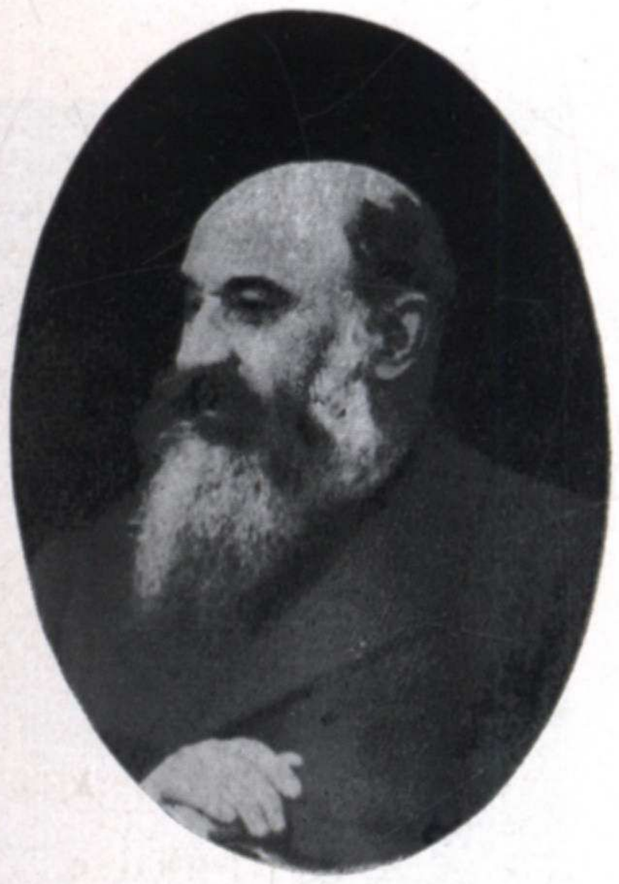


Rev. Father Twrdy S. J.
Headmaster of the
College 1874



Rev. F. Moisan S. J.
Superior 1886-1890

These "pioneers" formed the nucleus of an institution which, with the blessing of God, has grown magnificently. The teaching, of course, was necessarily elementary, as indicated in the prospectus. The School premises consisted of two rooms in Rue Montauban, with an adjacent godown as gymnasium.



R. F. Tournade S. J.

The Fathers modelled the little Shanghai School along the lines of their Colleges in Europe and America, and the pupils were trained in the religious practices which are the foundation of their entire educational system. Thus, in 1878, the first spiritual retreat was preached to the boys, serving as a preparation for the First Holy Communion of nineteen pupils. The ceremonies of the Great Day—it was Confirmation Day also—were rendered as solemn as possible. First Communion and Confirmation are among the most touching of all our School Customs today, but in 1878 they were almost a novelty.

The diary of the School recording the events of every day life, mentions that on February 24th, 1879, the pupils gave their first dramatic performance. The next day, the papers gave brilliant accounts, and a repetition had to be given a few days later. The great hall of the French Municipality, Rue du Consulat, was placed at the disposal of the School and the second performance was a similar success: All Shanghai present: The drama was "Conan Meriadec," or "Christian Armorica": three acts with choruses.

On the first of February 1879, there were ninety pupils on the rolls, and the following year the School moved into larger quarters, in a small house adjoining St. Joseph's Church. The first reports of the Fathers indicate that the pupils gave great satisfaction by their good spirit and success in their studies. Some of them were exceptionally brilliant. During the first ten years of its existence the College received 378 pupils of many different nationalities and religious denominations. In 1882, out of 112 pupils there were 70 Catholics, 22 Protestants, 1 Jew, 1 Mahomedan, 3 Parsees and 15 without any religion.

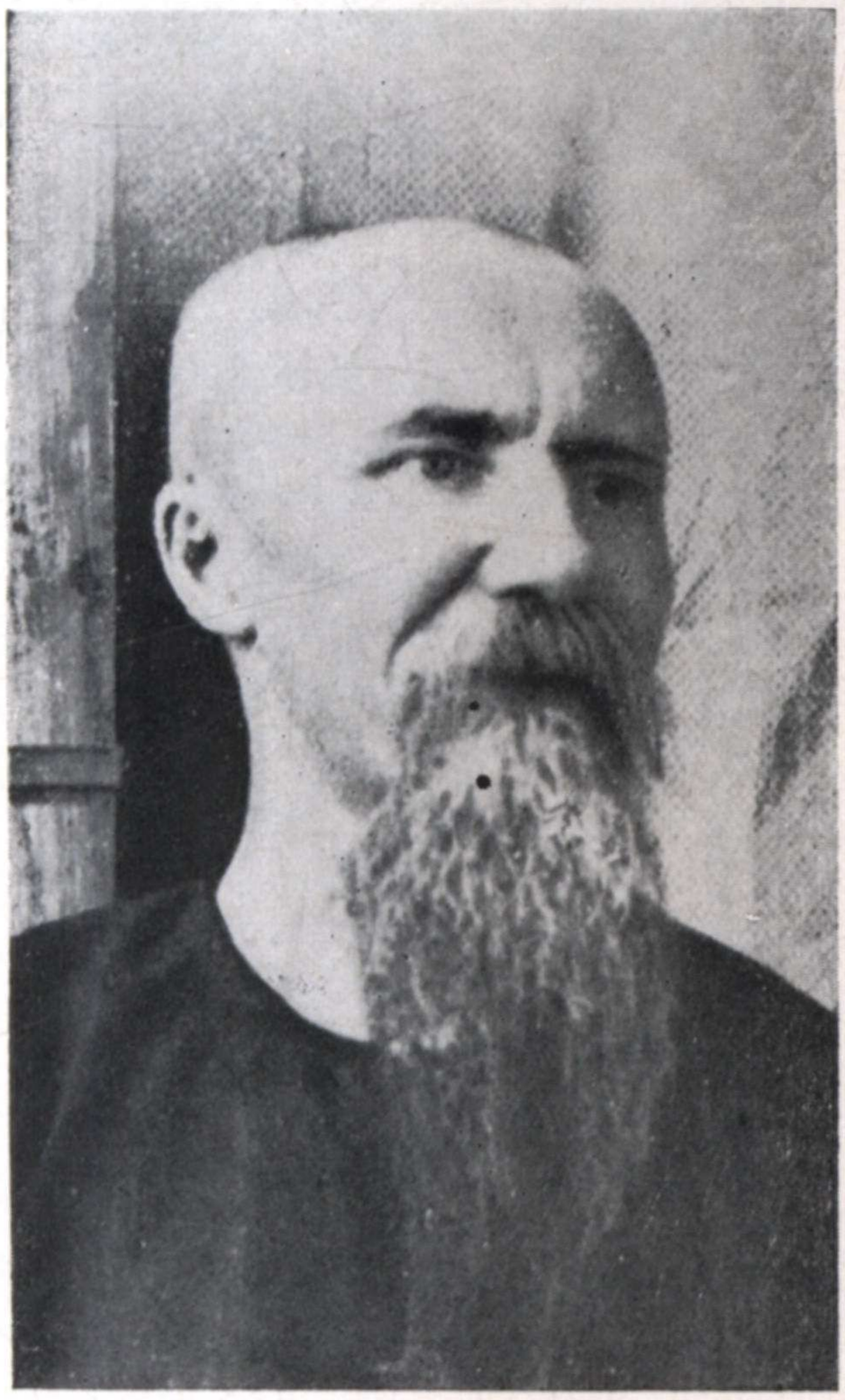


R. F. Mouton S. J.

But the daily attendance was growing and very soon the temporary premises at St. Joseph's were too small. Moreover, the buildings were hardly suitable for school work, having been



R. F. Louail S. J.
Superior 1890-92
and 1894-95



R. F. Van Dosselaere S. J.
Superior 1892-1894



THE COLLEGE BAND 1884

MEYNARDO RANGEL
FRANCISCO DINIZ
JOAO FIGUEIREDO
MARTINO PETERSON
LEON COLLACO
PROCOPIO SILVA

EDUARDO FIGUEIREDO
FERNANDO GOMEZ
GORDON BIDWELL
MANUEL FIGUEIREDO
INACIO ALMEIDA
JOSE REMEDIOS

FRANCISCO REMEDIOS
JOHN JONBERT
JACK BAKER
JOSE GRACA
CARLOS SILVA



R. F. CROCHET, S. J.

built to serve a different purpose. Accordingly the Fathers decided to build elsewhere a school that would be more suitable in every respect. A site was chosen in Nanzing Road, Hongkew, opposite the Church of the Sacred Heart. And so, on June 8th, 1884, at the break-up before the Summer Holidays the Father Superior announced to the boys that they were to bid farewell to their cradle in the French Concession and migrate to the rather distant district of Hongkew—there to continue their studies in the commodious College just erected. It is not difficult to picture the boisterous joy with which they received the good tidings. They were to have a real College after the holidays.

At the time of the transfer the number of pupils was One Hundred & Ninety Six.

Nationalities	
60	Portuguese
49	British
28	Chinese
12	Spanish
10	French
10	German
6	American
5	Japanese
4	Greek
4	Indian
3	Danish
2	Swiss
1	Dutch
1	Parsee
1	Siamese
196	

Standards	
Sixth Standard	6
Fifth Standard	17
Fourth Standard	30
Third Standard	26
Second Standard	30
First Standard	23
Infant Class	21
2nd Division	43
	196

Religious Denominations
128 Roman Catholic, 35
Protestant, 6 Jew, 24 Pagan
& 3 Mahomedan, Total:—196

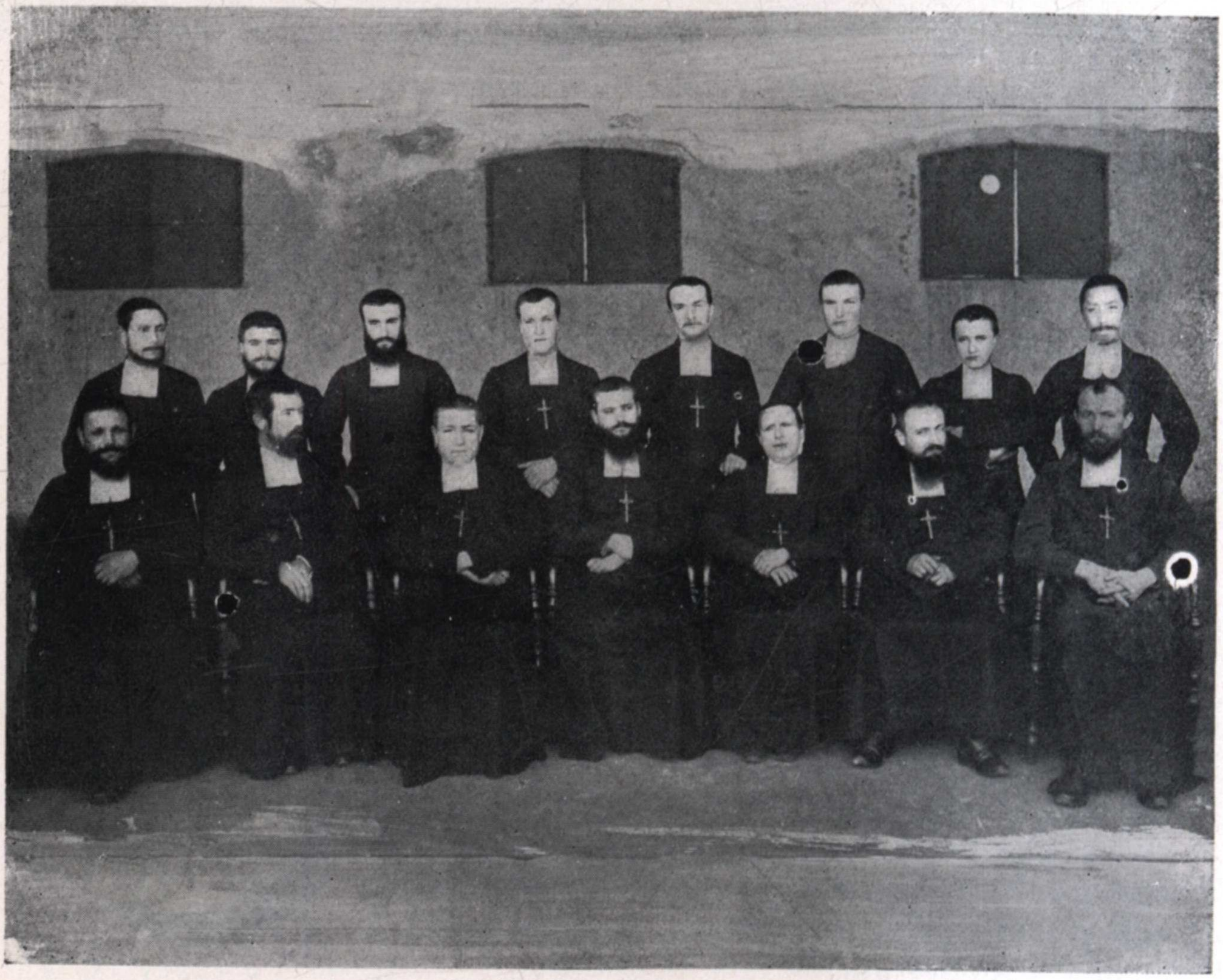
The following is a description of the New College in Nanzing Road, published in the "Mercury" of 18th August 1884, a few days before the inauguration.



R. F. LE GALL, S. J.



1ST COMMUNION IN THE FATHERS' TIME



THE STAFF, 1898



R. F. De Bussy S. J.

"The fine structure, designed by a member of the Order, Reverend Brother Moiriot, and erected under his supervision, occupied nearly two years in building and cost some forty thousand dollars, the expense being borne by the Mission. The foundation stone was laid in November 1882. It is a four-storied brick building of a plain style of French architecture, its dimensions being 190 feet by 60. Thirteen large windows in each flat afford ample light and ventilation, the latter especially being excellent, as the building being in an open space receives the benefit of the breezes from whatever quarter they may blow.

"There is a spacious play-ground, shaded by a row of trees at one end, for the use of the pupils. A shed of ample dimensions, running down one side of the play-ground affords space for recreation for the boys when the weather will not admit of the play-ground itself being used. There is another smaller playground and shed in the rear of the building.

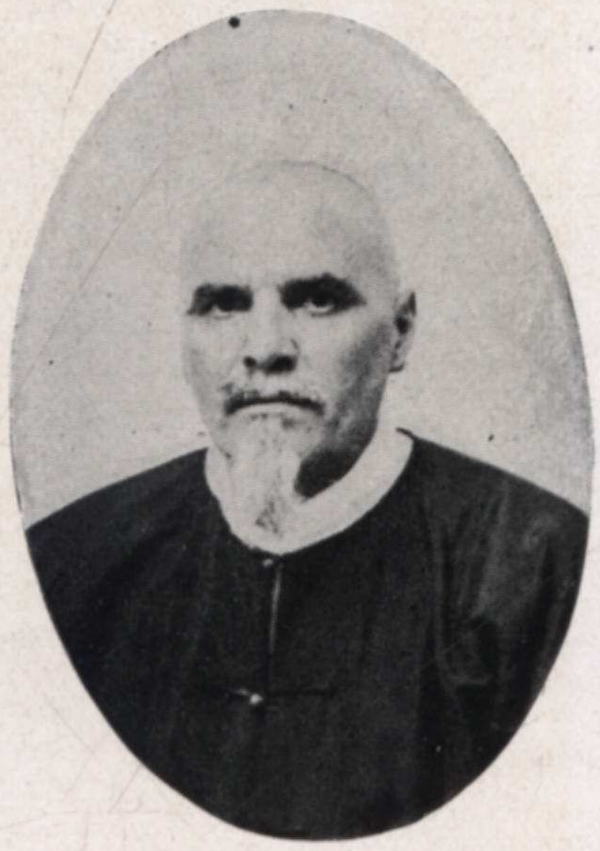
"On the first flat are the parlours, three class-rooms, the infant class-room, a class-room for Chinese pupils and the refectories.

"On the second flat there are four class-rooms for the respective standards, each capable of accomodating 50 pupils, the general study-room, a drawing class-room and the College Chapel.

"The third flat is appropriated as teachers' rooms and an infirmary, with a pharmacy and four rooms for boarders.

"The three large dormitories for the boarders are on the fourth floor.

"All imaginable arrangements which contribute towards the comfort of the boarders of that institute and its scholars are furnished, and no expense has been spared to make the building such a one as the rapidly increasing rising generation of our settlements will avail themselves of, and in which the excellent services of its teachers will tend to make them useful members of society and of the world at large."



R. F. Scherer S. J.

(SHANGHAI MERCURY, 18th August, 1884.)

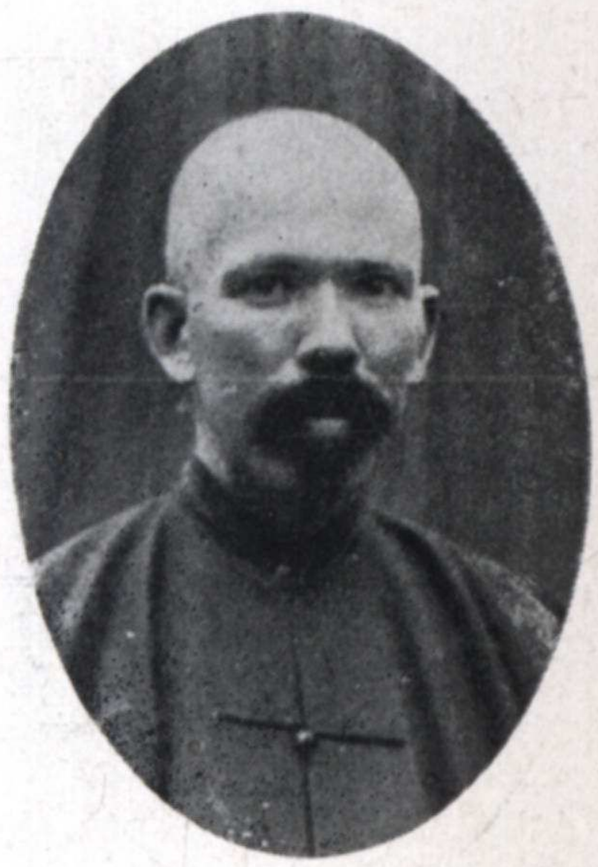
There was a special section for Chinese students who came to be initiated into Western learning. From the foundation of the College to 1893, Two-Hundred-And-Eighty-Six passed through that section. The first Chinese pupil



2ND DIVISION 1902



PICNIC AT LUNG-HWA 1903



REV. F. VAN DEN LINDEN S. J.

had been admitted on September 6th, 1880.

In Hongkew there was then a colony of Japanese numbering approximately seven hundred. Their Consul was Mr. Kawashima, a gentleman of upright life, sincere, courteous and simple, and whose authority over his community was unquestioned. Through his efforts a certain number of Japanese students were admitted as pupils into the College. It had been the intention of the Japanese Imperial Government to send them to America, but in 1886 they abandoned that idea and sent them instead to Shanghai to study Chinese and English. Of the twelve who came that year, ten were sent to St. Francis Xavier's College. The choice was well made. Some belonged to the highest nobility of Japan, one was the son of a high official at the Imperial Court in Tokyo, another the son of a provincial governor. They all distinguished themselves by their diligence and success in their studies, and three or four of them embraced the Catholic Faith.

EARLY REMINISCENCES OF 1884. (by Mr. D. M. Gutteres).

In 1884 Father Pittar was installed as Prefect of Studies, while Father Basuiau aided by Father Storr continued to teach the boys instrumental music and singing. The teachers in the School were Fathers Van Dosselaere, Louail, Pétillon, Storr and De Bussy in the upper classes, and Brothers Roland and Joncourt in the infant classes, while Brother Mouly served the boys with stationery, marbles and confectionery.

As some of the teachers had to continue their studies in Zicawei, others came to replace them. As far as memory goes, Fathers Bouvet, Scherer, Moreau, Le Biboul, Le Gall, Van der Linden, Kennelly, Savary and Gauthier were among the last batch of teachers. Father Basuiau died in the month of August 1886, and Father Pittar, on account of failing sight was replaced by Father Moisan. The post of Prefect was also held by Father Louail and by Father Van Dossalaere. Fathers Paris and Le Bond acted as Directors of the College Sodality.



R. F. KENNELLY S. J.
R. BRO. MARIO S. J.

The training by the Jesuit Fathers will ever remain green in the memory of their pupils. The curriculum included English, French, Latin and Mathematics, and, in the higher classes, Philosophy and Greek. Mandarin was optional, and



3RD CLASS IN 1904



A CLASS 1904

Music was encouraged in every way. The recollections of the old school-days are sweet indeed. The band was the pride of the School, and it was so very efficient that it was invited to take part in the festivities in connection with the visit of His Royal Highness, the Duke of Connaught, who came to Shanghai in 1887. The sports of to-day were unknown to the boys of the College, but during the recreation hour the older boys went in for gymnastic training while the other pupils indulged in a kind of football game called "Ballon" in which hands were freely used. The game of "Battles" was also very popular, and shields, banners and balls attracted the attention of the boys divided into two camps, each commanded by a captain. Dramatic performances produced by Father Perrin and Band Concerts under the direction of Father Storr were features of the gala days which the older residents of Shanghai will never forget.



R. Bro. Mouly, S. J.

The School attracted the interest and attention of the Chinese authorities. On the 20th April 1887 the Taotai of Shanghai, Shao Yeou Lien accompanied by eight Mandarins of different rank, visited the institution and was received by Mgr. Garnier and the Fathers with all due pomp and solemnity. The visitors were afforded the fullest opportunities of observing the methods of teaching and the organization of the School. They were particularly impressed by the culture and affability of the Fathers, and above all by the sincere cordiality and confidence that existed between them and their pupils.

The Taotai's son received part of his education from them, and daily for his private lessons one of the teachers was conveyed in a sedan chair to the Yamen. It was this same Shao Yeou Lien who in 1884 presented to the College, the famous clock so well known in Hongkew.



R. F. Perrin, S. J.

In 1899 while living in retirement in Shanghai, he paid his last visit to the College which was then under the direction of the Brothers, and expressed his desire to see the old clock. He went upstairs to the fourth floor and stopping before the clock he carefully read the two inscriptions giving the name of the donor and the date of the donation, and said with feeling, "This is the token of my gratitude towards the Fathers." Indeed Taotai Shao Yeou



R. F. LEMERCIER S. J.

Lien always showed himself a staunch friend and admirer of the Jesuit Fathers.

On 31st October 1888 an article under the heading "Scholastic" was published in the "Shanghai Courier" enumerating the existing Schools and winding up with the following paragraph: "Within the past few months other similar Schools have sprung to existence . . . . : but in Scholastic matters in these settlements, the Boys' School in Hongkew and the Girls' School in the French Concession conducted by the Roman Catholic Fathers and Sisters are far superior to any of their would-be competitors. These Schools are gigantic MONUMENTS of individual perseverance, tact and foresight and are admirably adapted to meet the varied and peculiar requirements of this community, which is exceptional in constitution and whimsical in sentiment." (The article unfortunately was not signed).

On the tenth of August 1890 Rev. Father Louail was appointed Minister and Director of the College. A man of great virtue, he was also remarkable for his prudence which caused his advice to be listened to with the greatest deference. Though not demonstrative in professing friendship, he had beneath a reserved and cold exterior an affectionate heart. He brought the College to a state of great prosperity.

His successor as Minister and Director of the College was Rev. Fr. Van Dosselaere who took up the duty in October 1892. He was very popular with the pupils and very zealous for their religious training. Unfortunately he did not remain long at the College. His superiors appointed him parish priest of the Church of the Sacred Heart, where his zeal for souls was very much in evidence. He it was, who established the Lenten Mission in the Hongkew Parish, and the old residents remember the first Mission which was a memorable one, leaving deep religious impressions on the Catholics of the parish. A born orator, he could preach with great effect even in Portuguese.



R. F. LE BIBOUL S. J.

After a few years he was sent to the missions where he proved himself a most valiant, and active missionary, and when failing in health, he was recalled to the Church of the Sacred Heart, he left behind him a great number of neophytes



R. Bro. Helg, S. J.

and catechumens, and several chapels and oratories. After a long period of sufferings heroically endured, he died in Zicawei.

GRANT IN AID: 1893.

In 1893 the ratepayers of the International Settlement gave the Fathers of the College a very significant proof of their interest. At the annual meeting of the ratepayers, a young lawyer Mr. Melis, after an eloquent speech praising the work of the Fathers, proposed that a grant of Fifteen Hundred Taels be accorded to the College. Mr. Von Haas, Consul General for Austria, seconded the motion which was carried by 44 votes against 22.

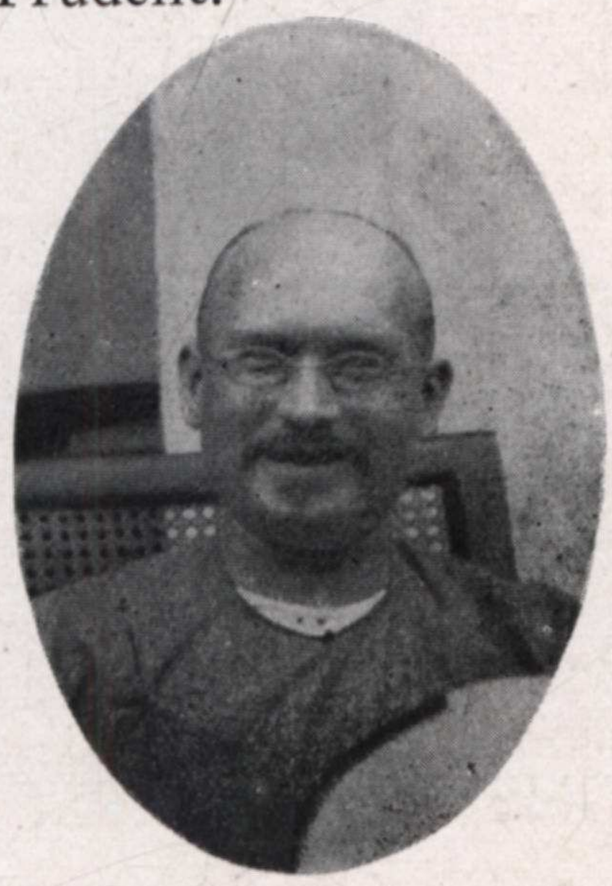
The Fathers of Hongkew received on that occasion numerous proofs of the high esteem in which their teaching was held. At the distribution of prizes in that year the entire Consular Body was present.

THE MARIST BROTHERS: 1893.

Though the School was prosperous and the spirit of the pupils excellent, it soon became evident that the work would absorb too many Fathers who came to China primarily to be missionaries. Once more the Superiors of the Mission had to take an important decision about the direction of the College. They invited the Christian Brothers of St. John Baptist de la Salle to visit the School. They came, but for some reason unknown, they could not undertake the direction of the College. The Marist Brothers were then invited by Mgr. Garnier and by Rev. Father Seidille, Superior of the Mission. They accepted the invitation and came in 1893. They were five in number, Reverend Brother Emilian, *Director*: Reverend Brother Jules-André, *Sub-director* and Reverend Bros. Alboin, Marie-Julien and Marie-Prudent.

For two years, from 1893 to 1895, they acted merely as assistants to the Fathers, teaching certain classes without any participation in the administration of the College, but at the same time studying the situation which was entirely new to them.

At the end of the two years, the Fathers, feeling more and more the necessity of confining their efforts to the missions, confided the entire direction of the College to the Brothers, and on the 26th August 1895, they left the College which remained henceforth in the care of the Brothers.



R. F. Petillon, S. J.



REV. BRO. JULES-ANDRE
KILLED IN 1900 DURING THE SIEGE OF PEI-TANG

ONE OF THE FIRST FIVE BROTHERS TO COME TO SHANGHAI



REV. BRO. EMILIAN



REV. BRO. ALBOIN

STATISTICS: 1874-1895.

The College under the direction of the Fathers.

Up to 1884 in the French Concession	378	Pupils
Admitted in 1884-85	69	„
„ „ 1885-86	48	„
„ „ 1886-87	59	„
„ „ 1887-88	51	„
„ „ 1888-89	72	„
„ „ 1889-90	28	„
„ „ 1890-91	74	„
„ „ 1891-92	64	„
„ „ 1892-93	64	„
„ „ 1893-94	73	„
„ „ 1894-95	80	„
Total	1060	„

THE DIRECTORSHIP OF REVEREND BROTHER EMILIAN.

Reverend Brother Emilian, Director of the first group of Marist Brothers who came to Shanghai in 1893, had spent the first few years of his religious life in South Africa, where, though young, he had done very good work.

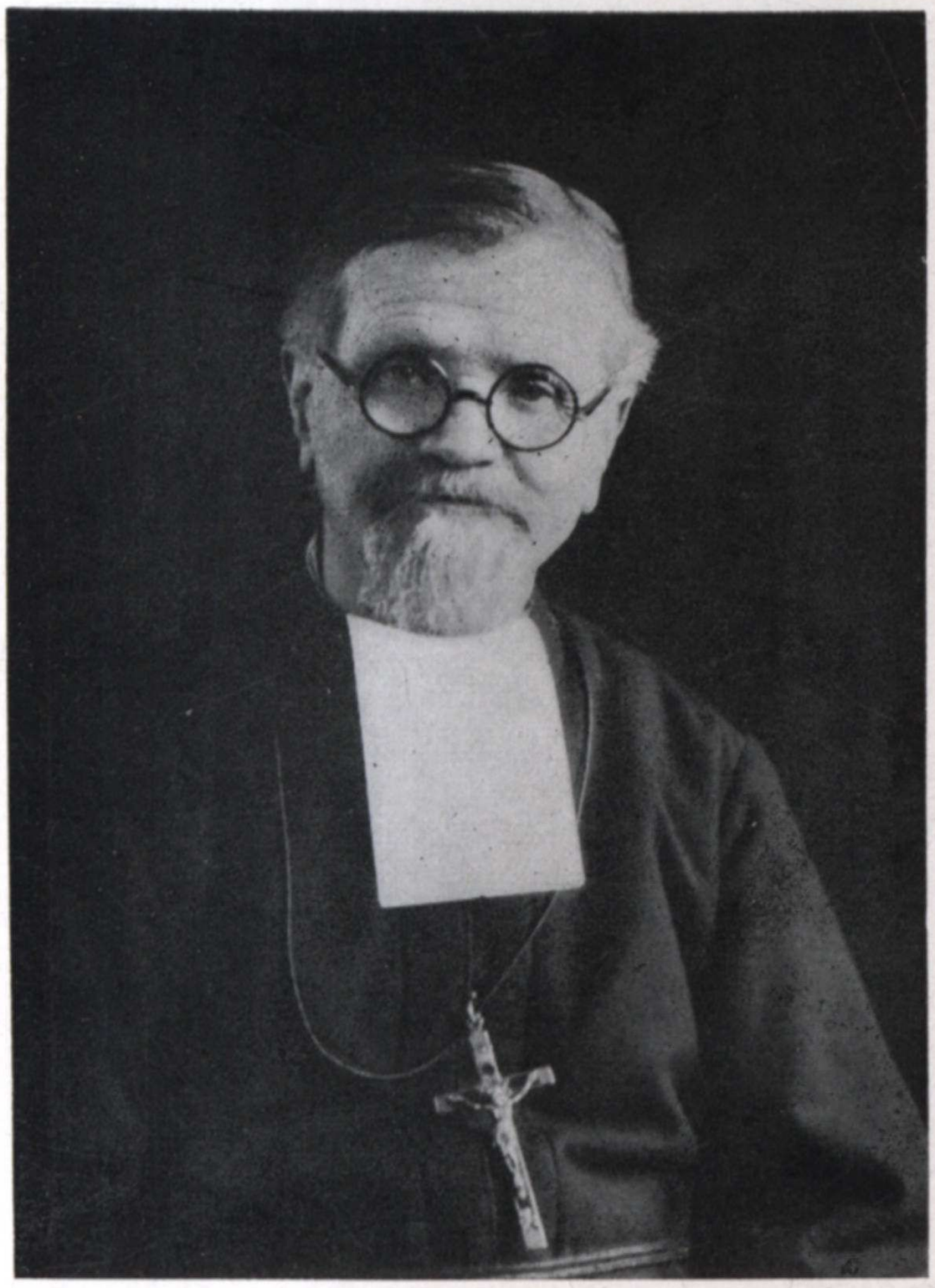
In 1879, we find him in Sydney, Director of the new boarding school, known as The Sacred Heart College, which he conductd for two years, till he was appointed Director of St. Joseph's College, 16th July 1881. Under his able guidance that Institution became one of the leading Catholic Colleges of Australia.

One of his assistants was Reverend Brother Frederick, who in 1894 followed him to China where he continued the work of teaching Senior pupils which he had so well begun in Sydney.

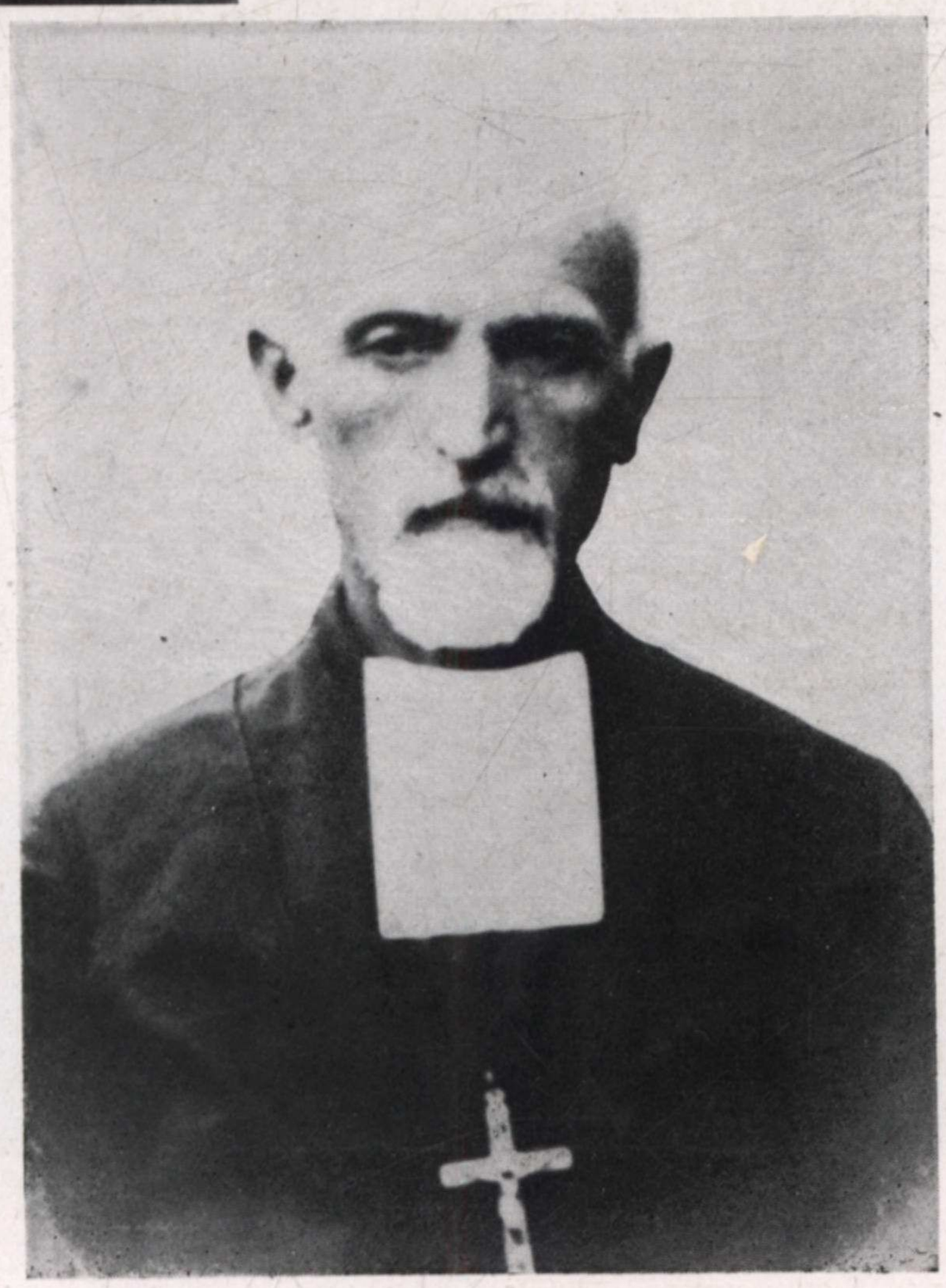
Reverend Brother Cleophas was also one of those Brothers who in Sydney worked zealously with Reverend Brother Emilian at Hunter's Hill, and laid the foundations deep and strong of one of the most successful educational institutions in Australia.

He came to China in 1891 and for four years was Director of the little school for foreign children in Tientsin till in September 1895 he was appointed Procurator at St. Francis Xavier's.

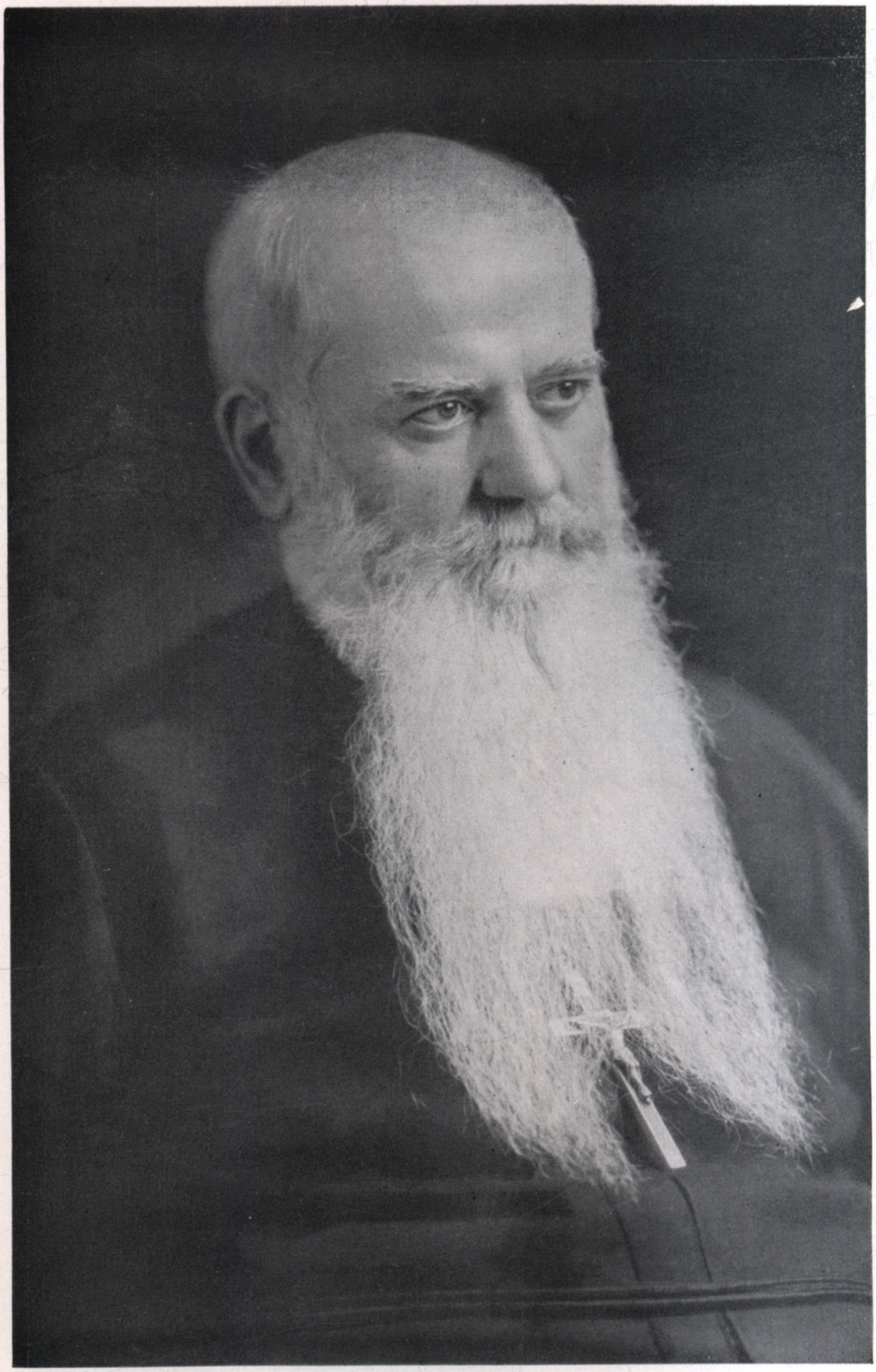
The Golden Jubilee number of St. Joseph's College has the following passage about Brother Cleophas: "A more conscientious and vigilant prefect it would be difficult to imagine than Brother Cleophas. The long patrols in the playground when the sun was at its hottest, the evening sittings in the study-hall and the long vigils at night when the boys had retired to rest, were endured by him with a zeal that never flagged, with a cheerfulness that never varied."



REV. BRO. MARIE-JULIEN



REV. BRO. MARIE-PRUDENT



REV. BRO. ANTONIN
DIRECTOR OF THE COLLEGE
1898-1902 — 1904-1911
1918-1926 — 1932

Brother Cleophas was in Peking in 1900 when the Boxers laid siege to the Pet'ang and was one of its brave defenders. With what eagerness he would have accepted the services of those big boys of the First Division he so often led to Jackson's Green on Saturday or on those long walks on Sunday afternoons!

A real "Dauphinois," he was always a man of duty and practised the characteristic virtues of a Little Brother of Mary. His whole life may be said to have been spent in the exercise of those virtues.

He died in Peking in 1914, and is remembered among his confreres as a holy religious.

Reverend Brother Emilian directed the College from August 1895 to June 1898. At that time, owing to failing health, he returned to France where he died in 1900, venerated by all his confreres. When he left Shanghai there were 420 pupils in the College.

His immediate successor was Reverend Brother Antonin, previously Director of St. Louis' College, Tientsin.

Up to the year 1900 three hundred and seventy Chinese students had been educated in the College. Unfortunately in that year the events of May and June in Peking, the Boxer rising and the uncertainty of the situation had their repercussion on the Chinese pupils. A large number, terrified by the wild rumours circulating in Shanghai, left hurriedly and never returned. Some were the sons or relatives of high officials in the Capital. Within a short time the school had lost nearly one hundred pupils.

In that summer of 1900 at the siege of the Catholic Mission in Peking, the Brothers sustained a great loss. Reverend Brother Jules André, Provincial, was killed by the Boxers three days before the Capital was relieved. He had been Sub-director of the College under Rev. Brother Emilian in 1895 and 1896.

The failure of the Boxer rising convinced even the most conservative elements in the Empire that a new system of education was needed; and it is said that, even before she left Hsianfu to return to her old Capital, the Empress Dowager issued an edict requiring the Mandarins of the Empire to study political science and international law. Immediately after her return to Peking, she appointed a committee to draft a public school system. As a consequence of these measures there followed upon the troubled times of 1901 a real "Renaissance," and the movement started then has continued down to the present day.

After peace had been restored many new Chinese pupils flocked to the College, and the numbers continued mounting in every new term. At the beginning of 1901 there were two hundred and twenty, of whom several were boarders.



REV. BRO. EMILIAN, *Director*
1895-1898



REV. BRO. PASCHAL-LOUIS,
Director 1902-1904

The development of the Chinese Department brought about certain changes in the administration of the College. Reverend Brother Prudent, one of the first group of Marist Brothers who came with Brother Emilian to Shanghai in 1893, was appointed Headmaster of the Chinese Department which became partly independent.

In 1902, Reverend Brother Paschal Louis became Director of the College and remained in office till September 1904 when he was appointed Co-director of the Sacred Heart College in Canton and Reverend Brother Antonin succeeded him.

The curriculum of studies was gradually completed with the progressive development of the students, special consideration being given to the local requirements of Shanghai. Knowing, on the other hand, that the prosperity of a College depends in great measure on its successes at public examinations in open competition with other Colleges, it was decided by Rev. Brother Antonin in 1905, that the pupils of the First Class should prepare themselves for the Cambridge University Local Examinations. So in December 1905 for the first time, four pupils of the College competed in these Public Examinations. Their names are recorded in the annals of the College; they were F. J. d'Almeida, H. Reeks, A. d'Encarnacao and I. Tisson. They were to have many followers every year since 1905.

One can imagine the anxiety of the Candidates and the expectancy of their teachers awaiting the results which came in March 1906. The names of the successful Candidates were proclaimed in the study-hall by the Brother Director. Three had passed out of the four, a very encouraging result for the new venture. Of course a full holiday was given on that day.

Since 1906 the College has had yearly a large percentage of successful Candidates in these Examinations, and a good number who secured distinctions.

It is by the co-operation of the masters and pupils that these successes have been obtained. The results speak for themselves and indicate the good work that is being done in the Classes of the College as far as secular knowledge is concerned.

The Cambridge University Examinations, besides providing for the pupils a powerful incentive to study, have also had the advantage of giving to the programme of studies in the College a certain stability. There have been no great changes in the curriculum since 1906.

In April 1911, Reverend Brother Antonin, the Director since September 1904, was appointed Provincial, and Reverend Brother Nazianze succeeded him, remaining in office during the critical times of the Great War until, in September 1918, his superiors appointed him to another post in Canton. He was succeeded by Reverend Brother Antonin. Reverend Brother Pastor became Headmaster of the Chinese Department in 1911.

Under the able direction of Reverend Brother Nazianze the number of pupils in both departments continued to increase, reaching a total of seven hundred and forty in 1918. The successes at the public examinations every year were also quite remarkable. A man of great piety and zeal, Brother Nazianze held firmly to the rule of life laid down by the Founder of the Marist Brothers. For him, Rules and Constitutions were God's will, and from neither would he swerve in the slightest degree. He was an ardent advocate of frequent, and indeed daily Communion, and his efforts in that line were certainly crowned with great success. Under his direction the number of daily communicants greatly increased.

In April 1926, Reverend Brother Antonin having again been appointed Provincial, Reverend Brother Faust became Director.

On the night of October 15th, 1931, the College was the scene of a vivid conflagration of which the *North-China Daily News* gave the following account:—

"Igniting in some undetermined manner, a spectacular fire threatened the lives of many pupils and the destruction of St. Francis Xavier's Catholic College at 23, Nanzing Road, near Boone Road, in the Hongkew district.

The blaze was discovered shortly after ten o'clock and by the time the Fire Department arrived on the scene, the whole upper dormitory and laboratory were in flames, so quickly did the conflagration spread. Under the direction of the Reverend Brother Faust of the Marist Brothers, the pupils were led to safety while seven engines, four from Hongkew Fire Station under Mr. H. H. Miller, Assistant Station Officer, and three from Central Station, turned their lines on the blaze.

Directed by Captain T. G. Dyson, Chief Officer, the firemen were successful, after a stiff battle for nearly two hours, in confining the fire to the upper portion of the building, and preventing it from spreading to adjacent structures. The top storey, laboratory and roof of the College (North Wing) were practically destroyed, but the pupils were able to return to the lower part of the building for the night." (*N.-C.D.N.* 16th October, 1931).

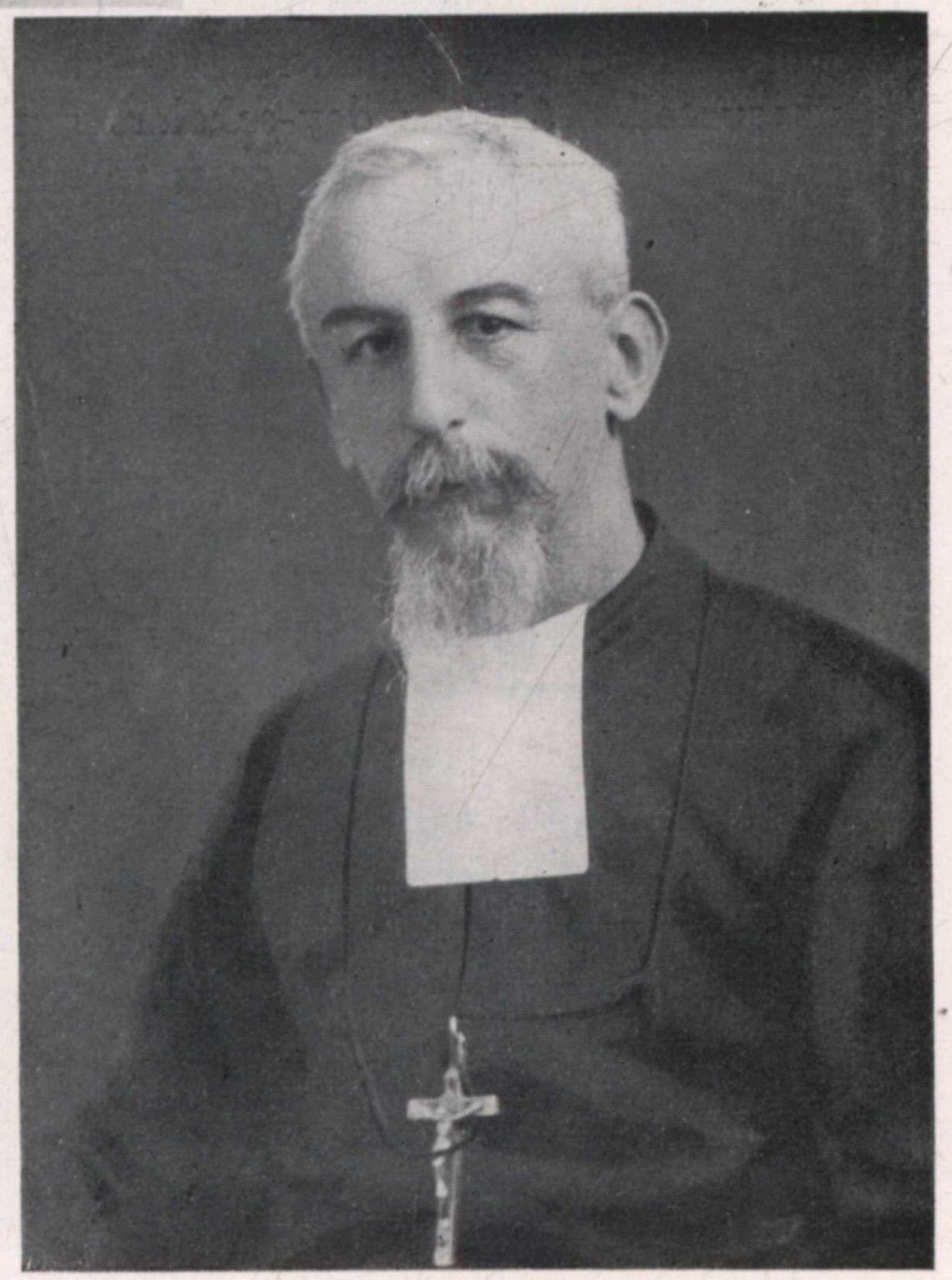
"A friend in need is a friend indeed." On that occasion the Marist Brothers found that they had many friends. On November 12th, less than a month after the conflagration, an appeal for funds for the reconstruction of the laboratory was made by a self appointed committee of "old boys," and in a very short time the satisfactory sum of $2,706.50 was handed to Reverend Brother Faust, Director of the College. It by no means covered the whole cost of the damage sustained during the fire but it did materially assist the Brothers in replacing some of the instruments destroyed.

The Committee was composed of the following persons:—



Rev. Bro. Nazianze, *Director*
1911-1918

Rev. Bro. Faust, *Director*
1926-1932



Mr. C. M. Maher	Arnhold & Co., Ltd.
Mr. John Villas	Crédit Foncier d'Extrême-Orient.
Mr. A. Zammattio	S'hai Waterworks Fittings Co., Ltd.
Mr. J. Kerson Lee	J. A. 1183, Singkeipang Road.
Mr. John Lee	J. A. 1183, Singkeipang Road.

The contributors were very numerous, but it is impossible in the short space of a historical sketch to publish all their names.

We hope however it will not be considered invidious if special mention is made of Mr. G. H. Anderson, of the Chinese Maritime Customs.

Gifted with a rare talent for Conjuring and Sleight-of-hand, he gave, at the Catholic Circle, Nanzing Road, a performance which was a great success. It was attended by many ex-students, friends and benefactors who showed themselves very generous. The sum contributed amounted to nearly $500.00, which was handed to Reverend Brother Faust towards the Laboratory Reconstruction Fund.

Words fail to express the gratitude of the Brothers towards the generous donors, and above all to the members of the Committee, who so nobly and charitably initiated the subscription list.

During the bombardment of Chapei in February 1932, as the district of Hongkew found itself in the danger zone, the School had to be evacuated. All the day-scholars remained at home, or with their parents went away, in most cases to the French Concession which was enjoying peace and tranquillity, but the difficulty of finding a place of safety for the boarders was certainly very great.

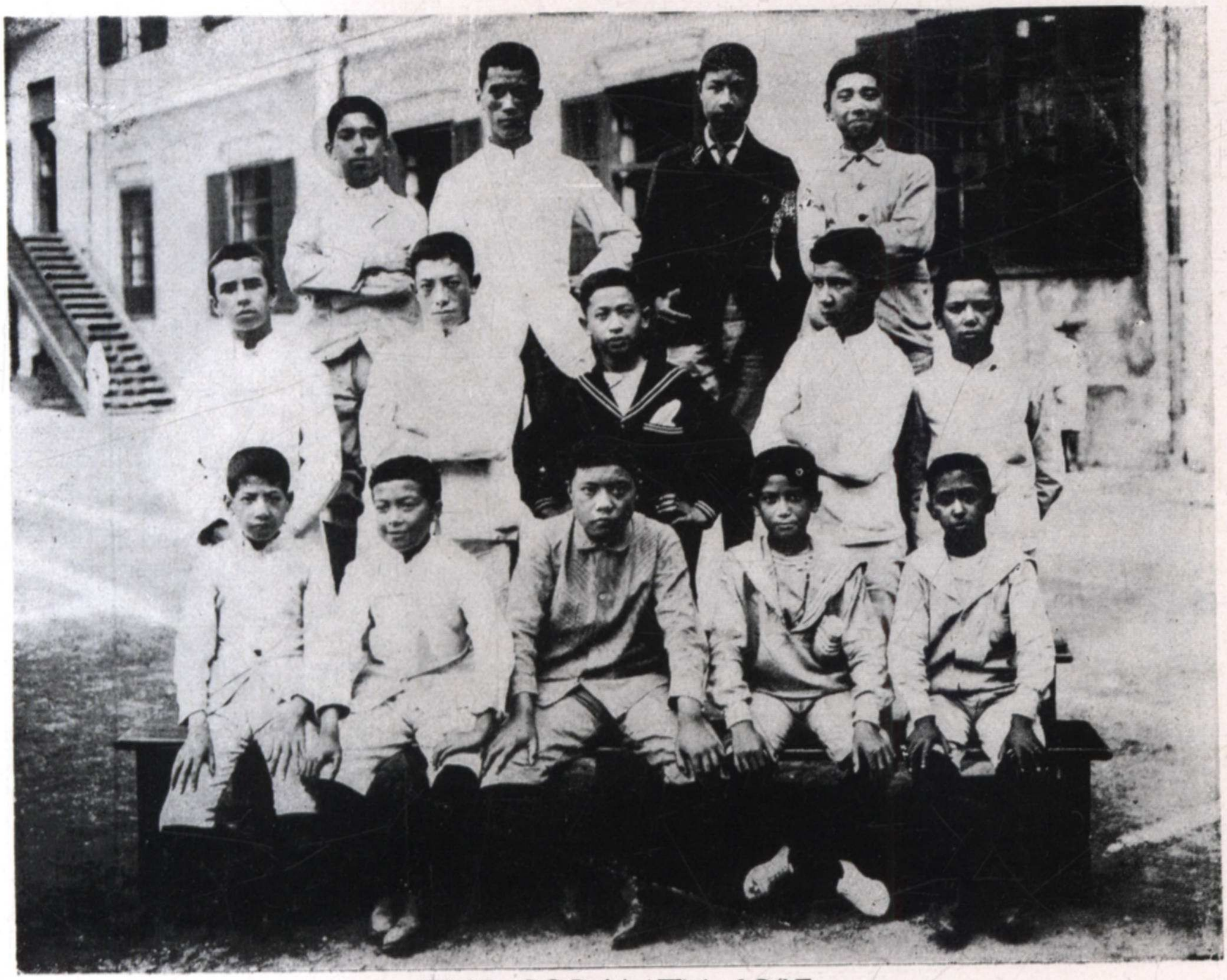
However on January 31st, arrangements were concluded with the authorities of the French Concession, who obligingly placed at the disposal of the Brothers the Franco-Chinese School in the Boulevard de Montigny. When that School re-opened in the course of February, a generous hospitality was provided by the Reverend Rector of Aurora University until the situation became normal. It was only on March 7th, that the pupils were allowed to return, and resume their studies in Nanzing Road.

The need of a new Chinese School has long been felt. As early as 1913 steps were taken to bring about the separation of this department. The Great War brought the question to a standstill, but the number of pupils continued to increase, and to the regret of the Brothers, hundreds of new applicants have to be refused every term.

In 1922 a financial drive was started in order to raise funds for the realization of the scheme. In spite of the already hard conditions in Shanghai, the drive, together with another one conducted by the students



FIRST COMMUNION 1905



THE SODALITY 1905



THE "SODALISTS" AT ZOCE 1907



A PICNIC AT TOUSEWEI IN 1907

themselves in 1923, brought in Tls. 18,755 and $31,581 respectively. This amount was increased a few years later by a generous donation of Tls. 10,000 contributed by a friend of the College, Mr. Denis Chen. At the same time in 1923, some ex-students proposed to start a branch School to receive those students who could not be admitted to the College, and to aid financially in the realization of the separation scheme.

Accordingly the branch school was opened in some Chinese houses on Seward Road in February 1923, but two and a half years later was removed to its present site on Boone Road, where accommodation is provided for 350 pupils, thus bringing the present number of Chinese Students to the fair number of 750. The money collected was used in the purchase of a new property consisting of thirty-seven mow of land situated at the eastern end of Tongshan Road, the cost of which was well over Tls. 100,000. The College of course had to pay the balance.

At that time this district bade fair to become a residential quarter, and plans were made to begin the erection of buildings in 1927. The troubles which Shanghai experienced in that year delayed their execution, and from that year forward the residences began to give place to factories, so that by the present time, the district is wholly an industrial centre and not very suitable for a School. The scheme at present is therefore to sell that property and acquire another in a more suitable quarter. This will, of course, entail greater expense: Hence the purpose of the financial drive which has been inaugurated on the occasion of the Diamond Jubilee of the College.

On September 21st, 1874, the School started with four pupils and one teacher. To-day, 13th October 1934, there are 1,350 pupils attending the School guided by 51 teachers. We feel that the note of the Diamond Jubilee must be one of gratitude to God for His benefits. "Without Me" He has said, "you can do nothing," and surely in looking over those sixty years the blessing of God is evident in the progress that has been made and in the results achieved.

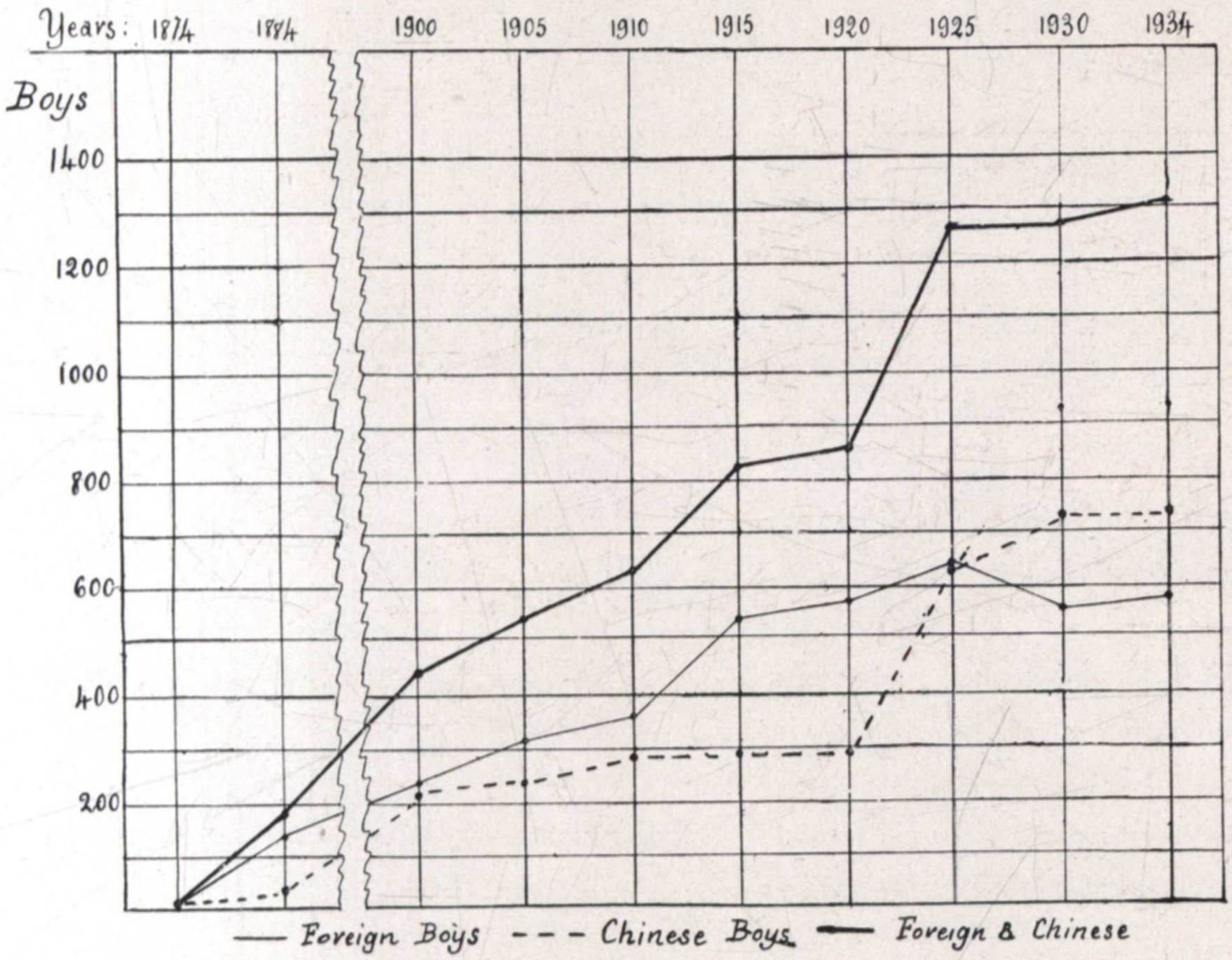
Yet the value of a College cannot be judged only by the number of its pupils. The most important, the real work is the formation of character. That the young may learn to be truthful, to be honest, to be pure of heart, to be faithful to study, to obey the rules of the College so that later as useful, upright citizens they will obey the civil law:— all this is the essential object of a good education. In the long run success in life depends upon character, and it is gratifying to know that, generally speaking, the pupils of this School have remained faithful to the religious and moral principles they have received in it.

May God Almighty continue to bestow His most precious gifts on St. Francis Xavier's College!

NATIONALITY AND RELIGION OF PUPILS

Classes	I	II	III	IV	VA	VB	VIA	VIB	VIIA	VIIB	VIIIA	VIIIB	IXA	IXB	Total
1. American	2	—	1	2	2	3	5	—	3	6	1	4	2	—	31
2. Armenian	—	—	—	—	—	—	—	—	—	1	—	—	1	4	6
3. Belgian	—	—	—	—	—	—	—	—	1	—	—	—	—	—	1
4. British	2	5	6	8	8	10	6	9	10	7	11	10	9	5	106
5. Canadian	—	—	—	—	—	—	—	1	—	—	—	—	—	—	1
6. Chinese	3	—	1	1	1	—	1	5	1	4	3	4	6	7	37
7. Danish	—	—	—	2	—	—	—	2	1	—	—	—	—	—	5
8. Estonian	—	1	—	—	—	—	—	—	—	—	—	—	—	—	1
9. Filipino	—	2	6	3	5	1	2	—	2	5	5	10	3	6	51
10. French	—	1	1	—	—	—	2	1	4	1	—	1	1	—	12
11. German	1	—	1	—	—	2	1	2	—	—	—	1	1	1	10
12. Greek	—	—	—	1	1	—	—	—	—	—	—	—	—	—	2
13. Hungarian	—	—	—	—	—	—	1	—	—	—	—	—	—	—	1
14. Indian	—	—	—	—	—	1	1	—	—	—	1	—	—	—	3
15. Italian	1	—	—	3	—	—	1	2	1	—	—	—	—	1	9
16. Japanese	1	2	—	2	—	1	—	1	1	—	2	2	3	1	16
17. Jewish	—	—	—	—	—	—	—	—	—	—	—	1	—	1	2
18. Korean	—	—	3	—	—	—	—	—	—	1	1	3	2	1	11
19. Latavian	—	—	1	—	—	—	—	—	—	—	—	—	—	—	1
20. Lithuanian	—	—	—	—	—	—	—	1	—	—	—	—	—	—	1
21. Norwegian	1	—	—	—	—	2	1	1	1	—	2	—	1	1	10
22. Persian	—	—	—	—	—	—	—	—	—	—	1	1	—	—	2
23. Polish	1	1	2	—	3	—	3	—	—	—	1	1	2	—	14
24. Portuguese	3	5	5	12	13	16	7	18	22	16	17	11	17	18	180
25. Roumanian	—	—	—	—	—	—	—	—	—	—	—	—	1	—	1
26. Russian	4	3	5	4	1	5	4	5	3	10	6	16	8	10	84
27. Spanish	1	—	—	3	2	—	2	—	1	3	1	—	—	2	15
28. Swedish	1	—	—	—	—	—	1	—	—	—	—	1	1	—	4
29. Syrian	—	—	—	—	—	—	—	—	—	—	1	—	—	—	1
30. Czecho-Slovak	—	—	—	—	—	—	—	—	—	—	1	1	—	—	2
31. Tonkinese	—	—	—	—	—	—	—	—	—	—	—	—	1	—	1
32. Turkish	—	—	—	—	—	—	—	—	—	—	—	—	—	1	1
	21	20	32	41	36	41	39	48	51	54	54	67	59	59	Total 622
1. Catholic	16	16	25	33	33	32	37	39	45	44	41	41	44	38	484
2. Orthodox	4	2	4	4	2	4	1	5	3	5	4	19	6	8	71
3. Protestant	1	2	3	3	1	4	1	3	2	4	3	5	2	1	35
4. Pagan	—	—	—	1	—	1	—	1	1	1	6	2	7	12	32
	21	20	32	41	36	41	39	48	51	54	54	67	59	59	622

POPULATION OF THE COLLEGE FOR THE PAST 60 YEARS. (1874 - 1934)





THE COLLEGE, 1913



THE SENIOR CLASS IN 1928



THE SENIOR CLASS IN 1929



THE SENIOR CLASS IN 1931



THE SENIOR CLASS IN 1932



PICNIC AT LUNG-HWA 1909

IN MEMORIAM



BROTHERS' GRAVES
HONGKEW PARISH
CEMETERY



LATE REV. BRO. ARCHANGELUS-
1927

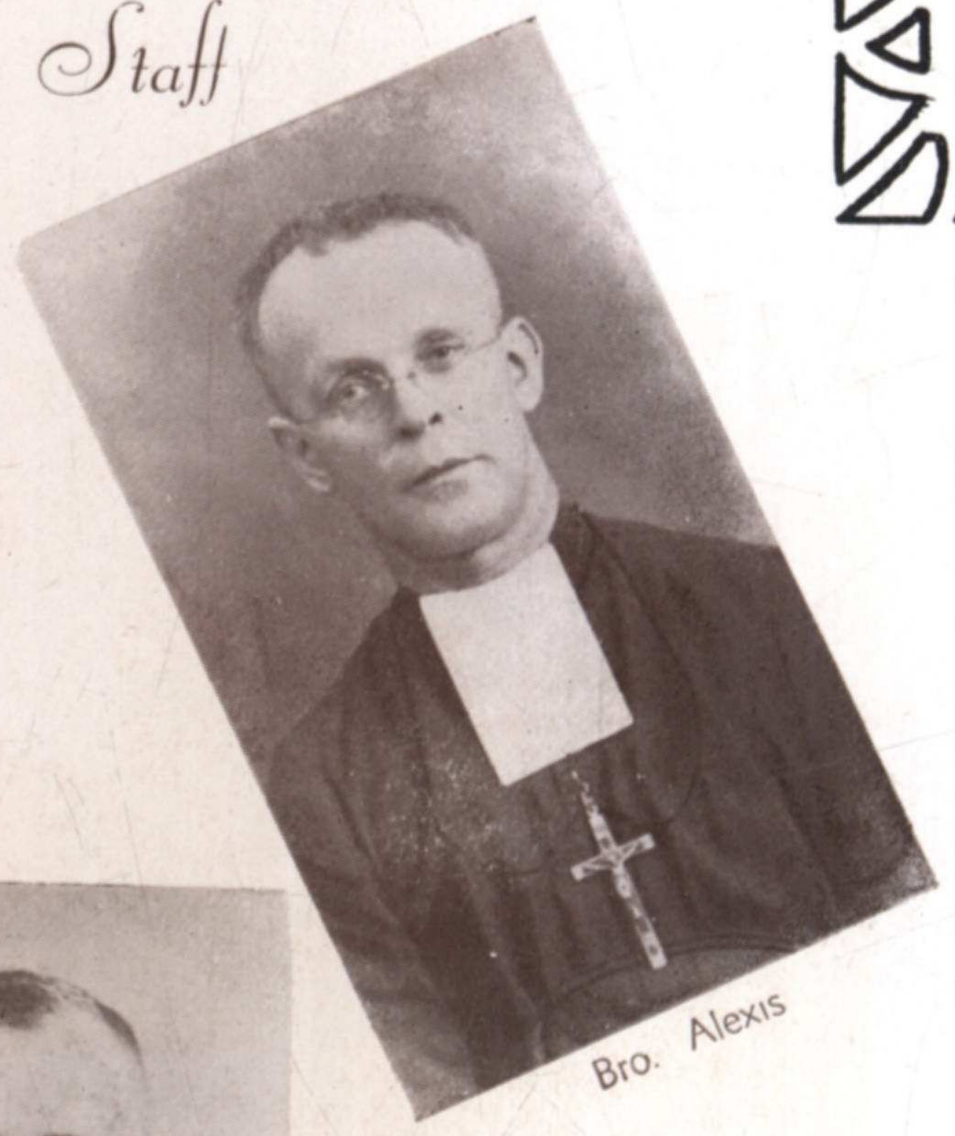


LATE REV. BRO. PAUL-1930

The Staff



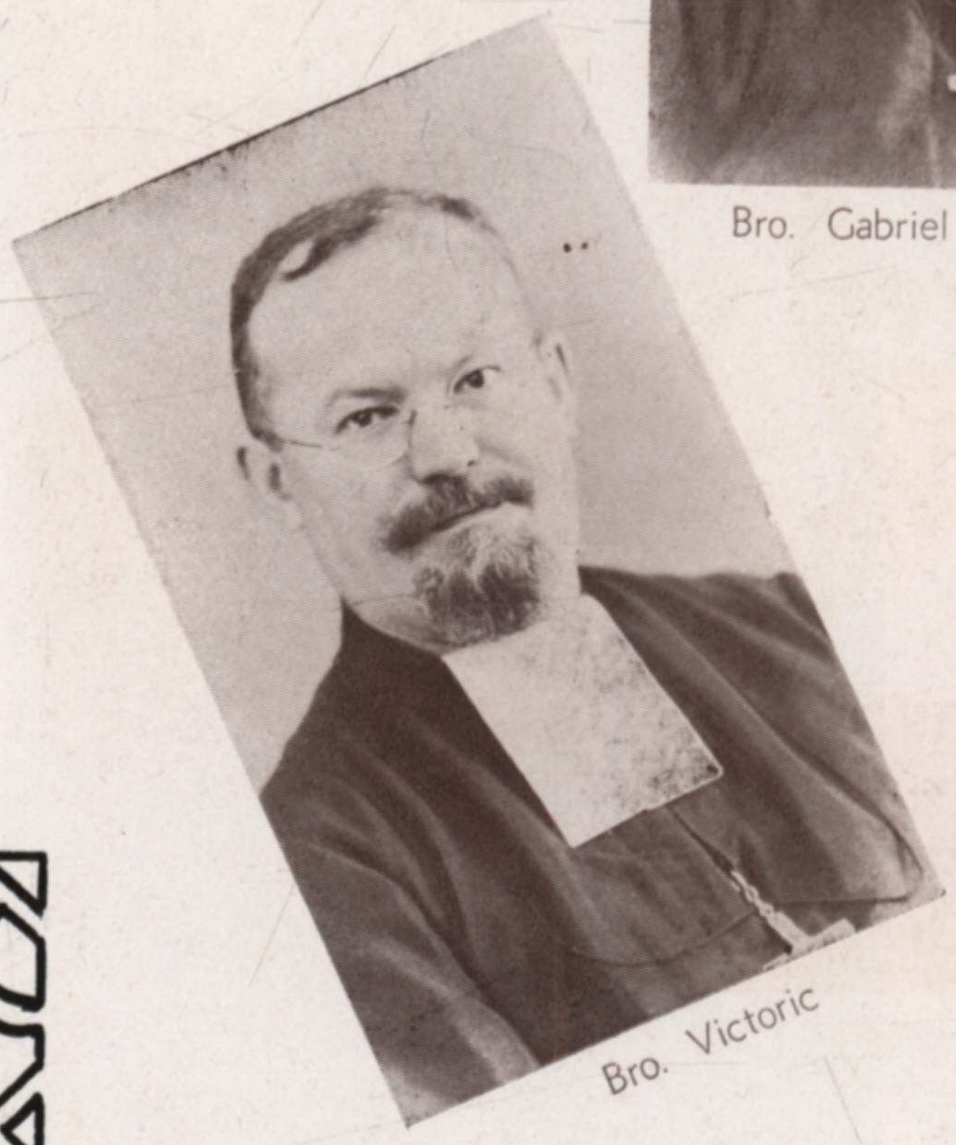
Bro. Charles



Bro. Alexis



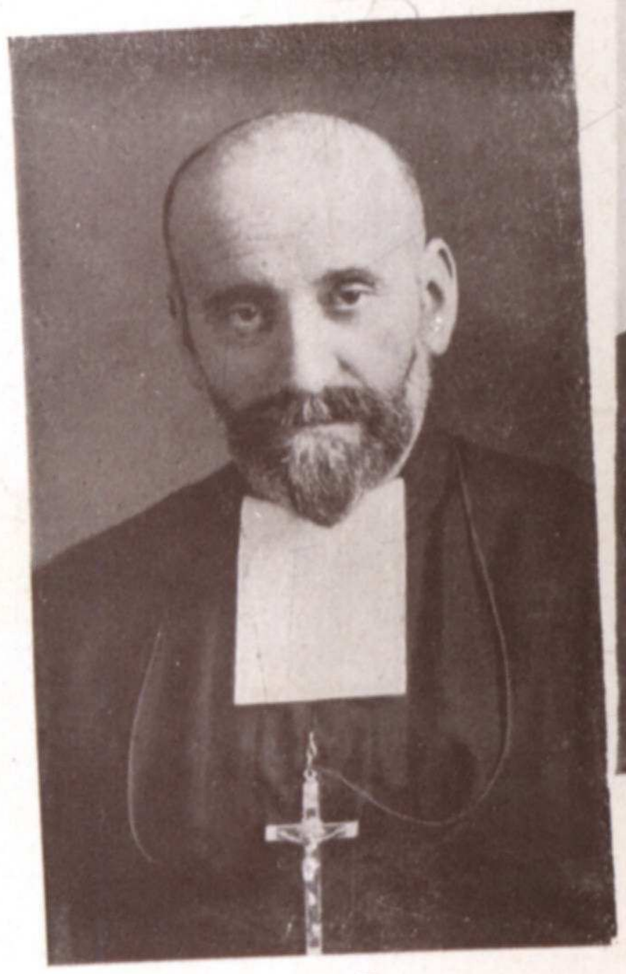
Bro. Gabriel *Sub-Director*



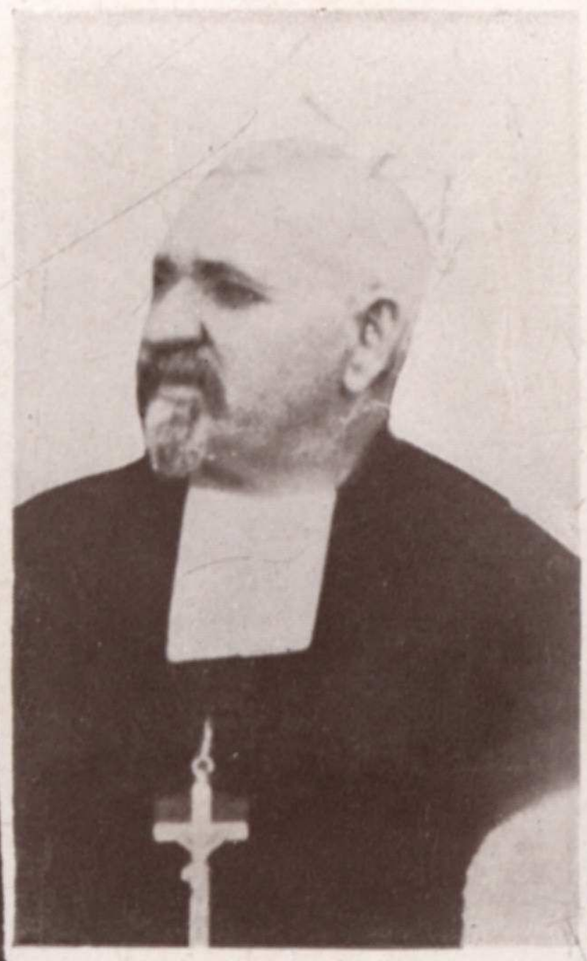
Bro. Victoric



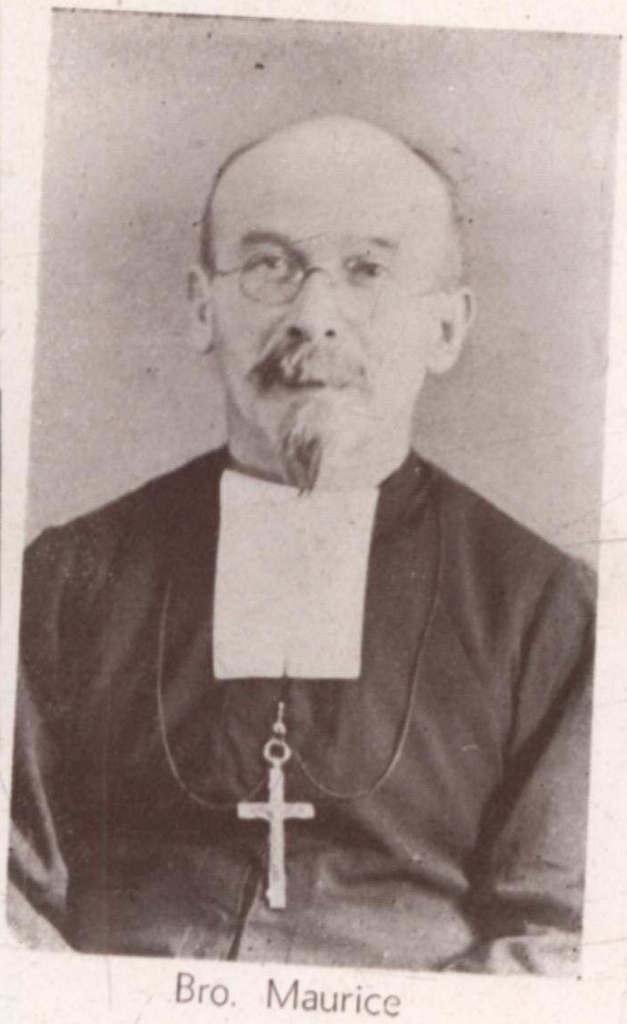
Bro. Claudius



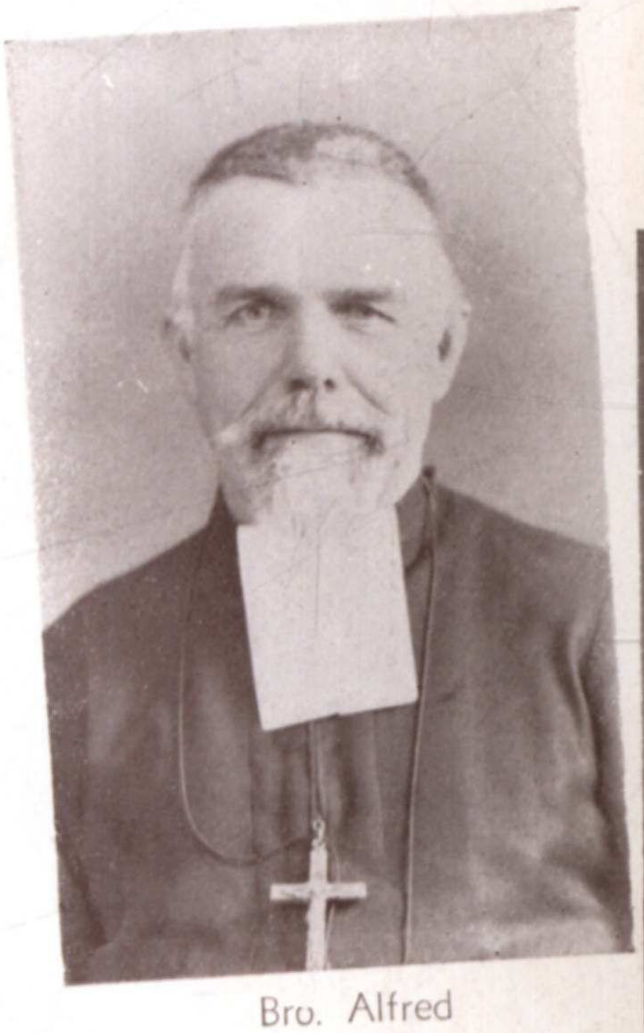
Bro. Eustate



Bro. Berchmans



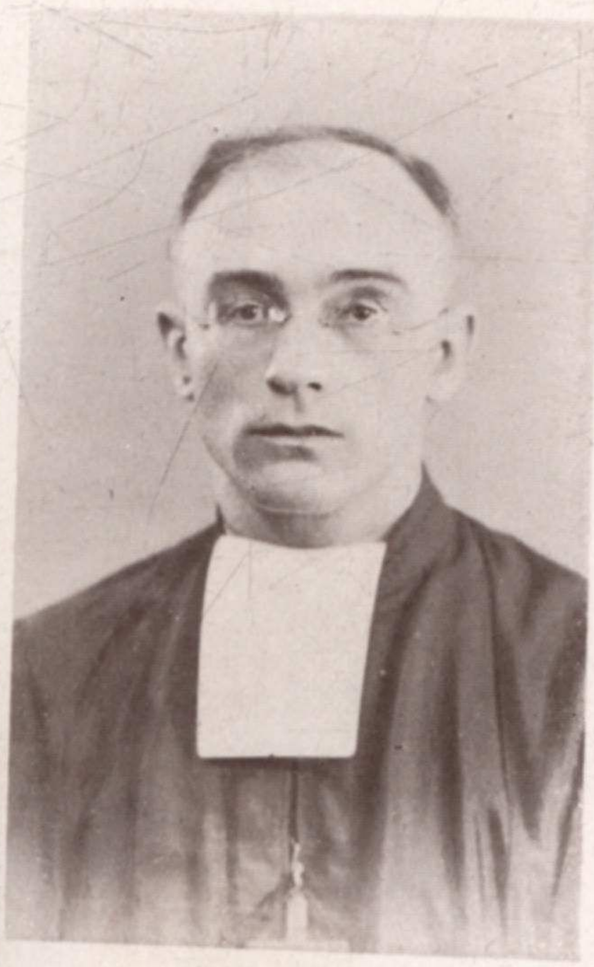
Bro. Maurice



Bro. Alfred



Bro. Florent



Bro. Raphael



Bro. Peter



Bro. James



Bro. Marcel



Bro. John



Bro. George



Bro. Henry



Bro. Andrew



Bro. Gilbert



Bro. Otto-Xavier



Mr. G. Rose



Mr. W. Macanis

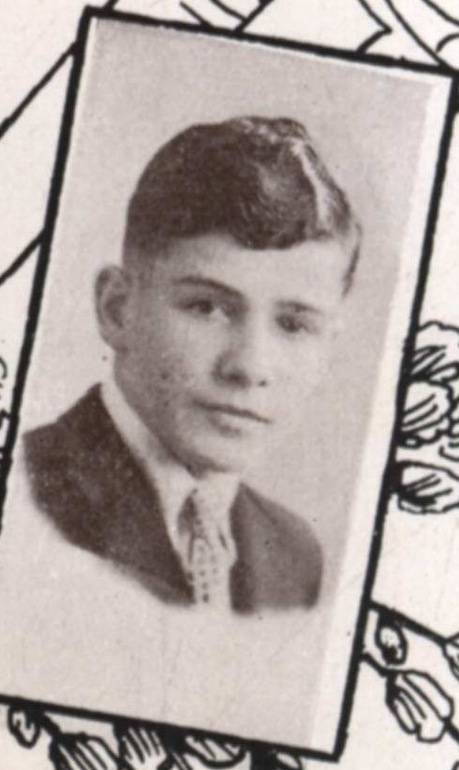
Senior Class 1934



V. Borodin



A. D[illegible]



H[illegible]

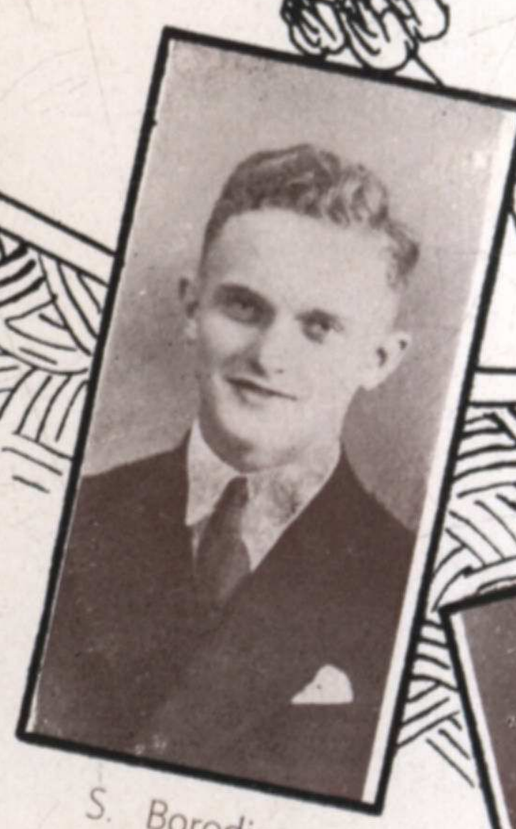


A. La[illegible]

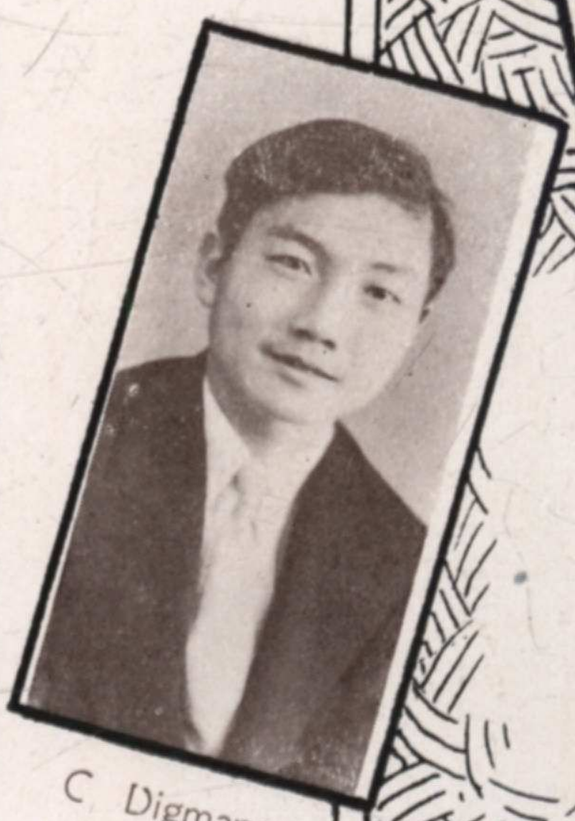
London Matriculation 1934



C Artchekoff



S. Borodin



C Digmanese



A. Petroff



J. Fischer



F. Lee

Cambridge School Certificate 1934



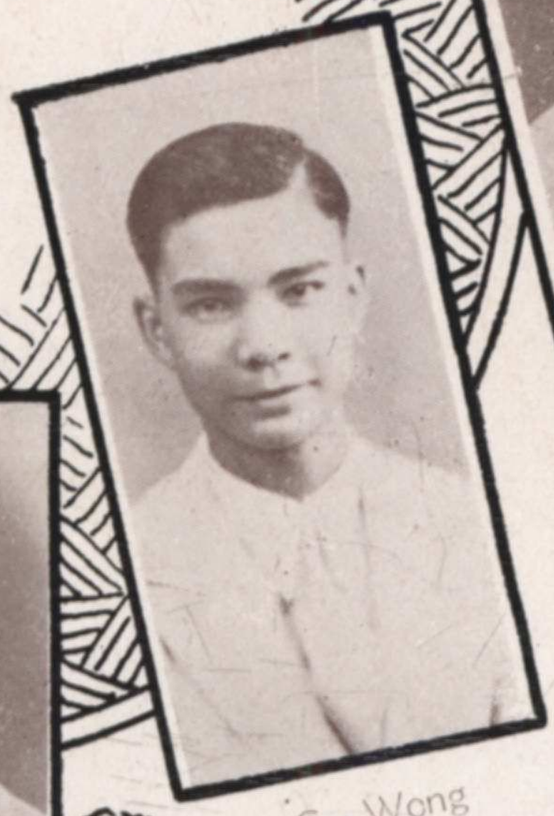
W. Petterson



A. Silvestri



J. Smith



C. Wong



J. Yamaguchi

Cambridge School Certificate 1934



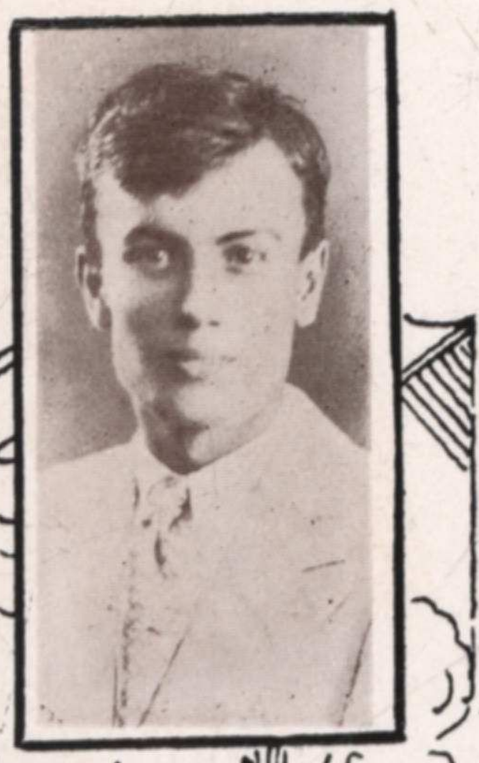
E. Bergquist



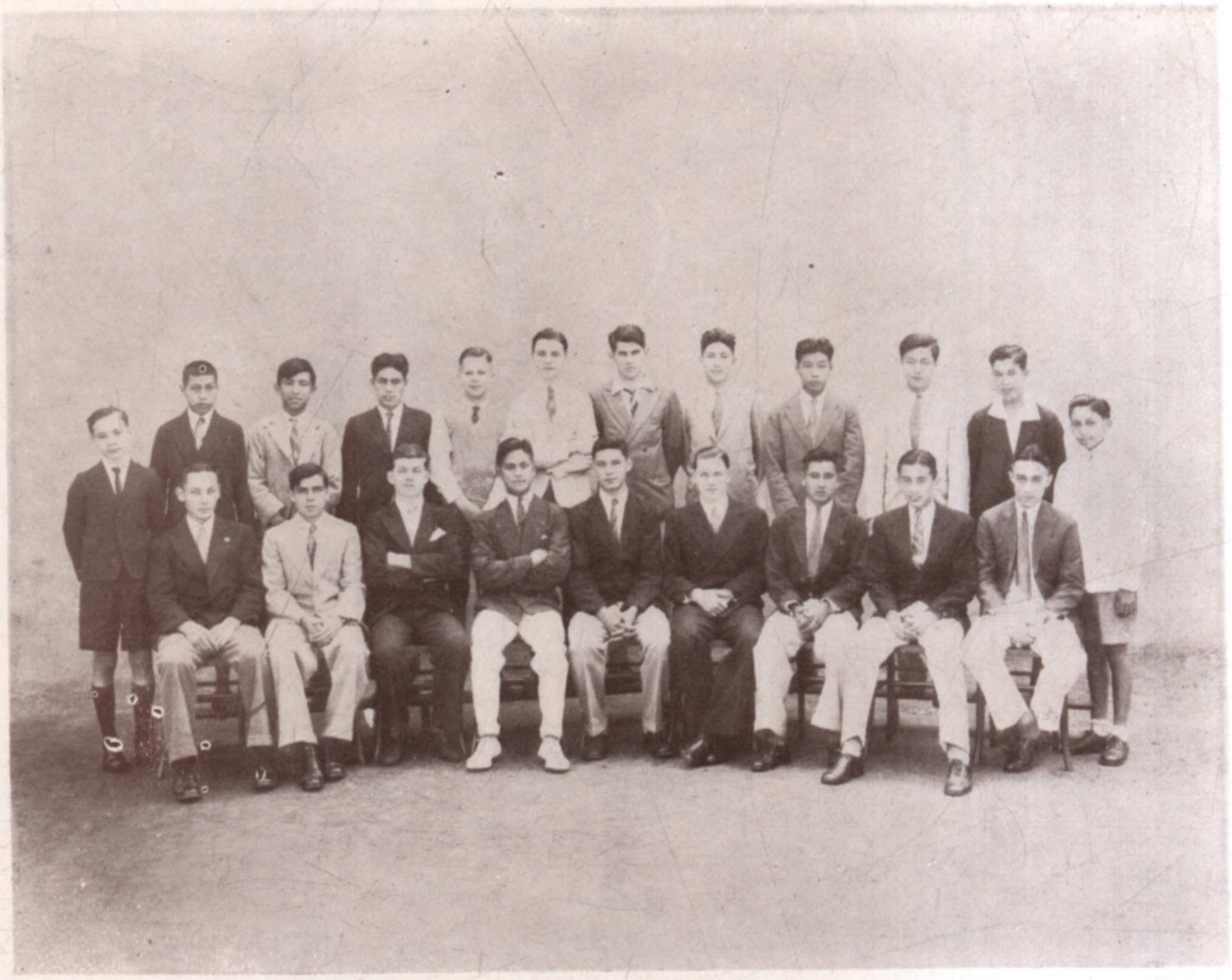
M. Carlon



C. Lewis

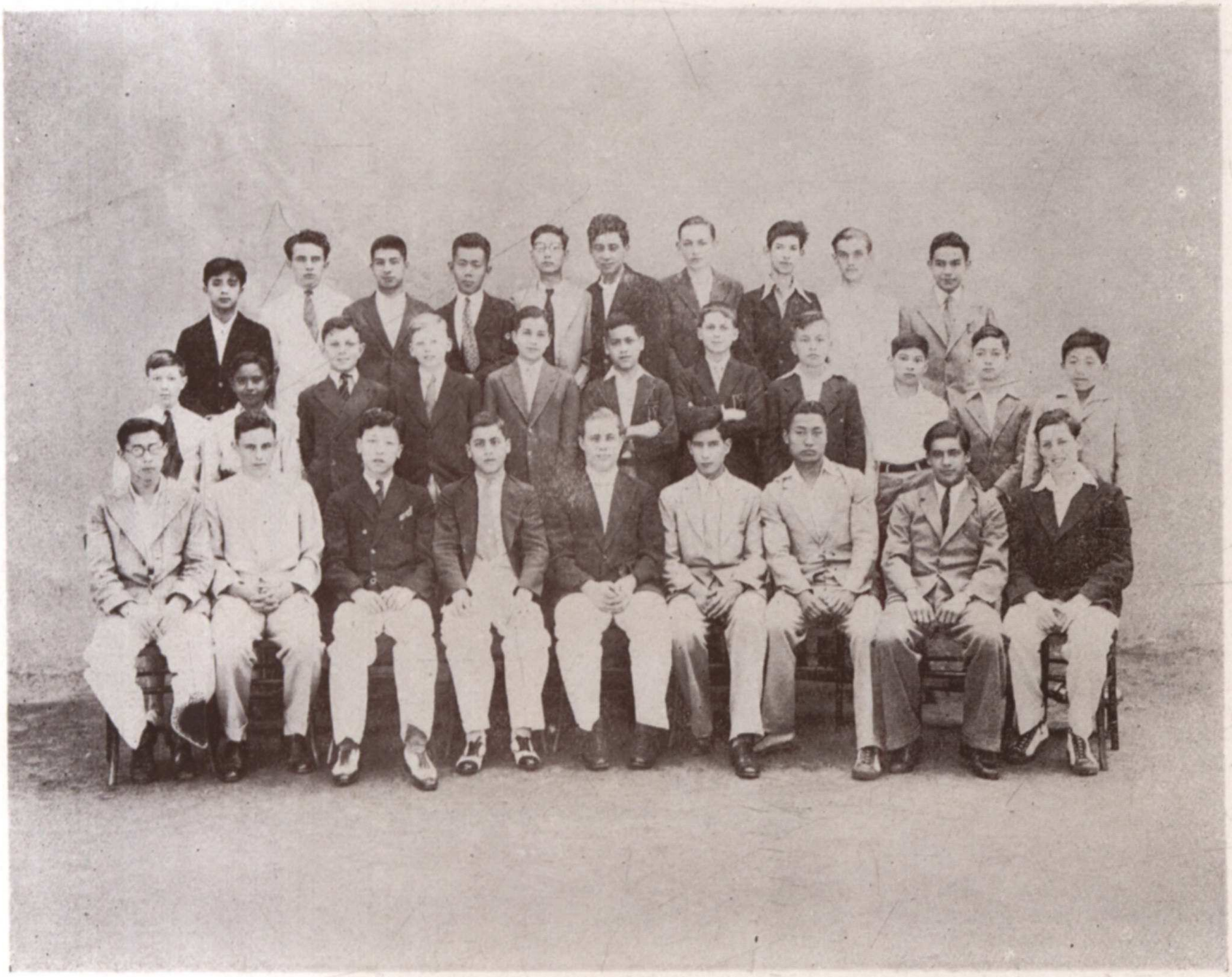


A. Si



INTERMEDIATE CLASS 1934

W. LASKOVSKY
H. REMEDIOS
W. USSANKOFF
A..XAVIER
T. BUCKLEY
B. MIHIALOFF
M. SOUZA
V. SOUZA
G. ROZA
C. O'LEARY
L. ROZA
M..TOH
R. MAHER
H. KOFF
A. KORNILOFF
B. TROYAN
W. KABBERT
A. ESTANISLAO
P. BIGEL
J. SADAO
C. PALMA



JUNIOR CLASS 1934

J. PACK
V. MAEVSKY
W. SURH
L. HEIDLER
K. KOSLOVSKY
W. HALL
C. SOUZA
H. GARWOOD
H. EARDLEY

W. HODGER
B. DACANAY
B. MARKITANT
R. DOYLE
G. FIGUEIREDO
M. PEREIRA
L. USSANKOFF
E. JITTS
T. TONNOCHY
J. LOPES
J. SADO

B. ENDAYA
E. DOMANSKY
L. GAMBINI
J. KIM
W. ALEXANDER
F. VICTAL
V. ANTROPOFF
G. EWART
G. SOORNIN
H. REMEDIOS



FOURTH CLASS 1934

D. QUINONES
C. FOYN
J. STEFANIS
G. RANGEL
R. LEGASPI
L. PEREIRA
E. BREVA
A. SOUZA
T. SMITH
E. RODRIGUES
A. MAHER

R. UHLICH
R. BELL
J. CRUZ
J. DA LUZ
P. ONGETTA
G. HILBORNE
B. GANIN
J. BRIDGER
C. HANSEN
M. TONNOCHY
E. XAVIER
I. GUTTERRES
F. OZORIO

H. LAWRENCE
T. LOPES
G. COLLACO
P. SURH
R. OLIVEROS
R. RUDLAND
J. WESTWOOD
D. BOURLIN
E. PECHENIUK
V. JOVINO
J. REMEDIOS
J. ROS
P. DE VERA
M. LIANG
A. KOVENKO



5TH CLASS A. 1934

E. PEREIRA
L. VINKLER
R. CROUCH
A. ROZARIO
P. BENIS
TH. LEE
H. COLLACO
C. CASTRO
M. DOYLE
E. SULLIVAN
G. FIGUEIRDO

B. REMEDIOS
G. SILVA
J. SAMONTE
M. DASMARINAS
A. AQUINO
L. GUTIERREZ
O. SMOLIANSKY
J. BROWING
F. ORAM
E. BAPTISTA
L. MAHER
L. BAGAMAN

J. CRUZ
C. KNOX
F. EDWARDS
M. MAHER
A. LACSON
PH. COLLACO
J. LASKOVSKY
P. URIARTE
N. ZANDER
P. LINOFF



FIFTH CLASS B. 1934

G. SANTOS
E. HANISCH
A. CRUZ
G. FEUERBACH
W. JAMESON
G. VOLKOFF
W. BERSOUZA
H. OLIVEIROS
TH. SILVA
C. GIOULIS
D. ANDERSON

J. REMEDIOS
E. KREMLA
V. RODIONOFF
G. ALMEIDA
F. BISHOP
S. BROWNLOW
R. CRANK
M. SOUZA
J. REMEDIOS
G. MANLANGIT
J. COLLACO
J. SILVA

G. BOGDANCHIKOFF
B. KOVENKO
J. RAMOS
F. CHAVES
N. CRUZ
J. SILVA
N. CROUCH
A. KOULOUGOURIEFF
W. JENSEN
P. CLARK
E. THOMPSON
G. MACLEAN
T. SKINNER
A. PEREIRA



SIXTH CLASS A SEPT. 1934

J. RIVERO
L. KEANE
E. GONSALVES
G. MONTELLI
C. ADAM
E. HASSEL
A. CRUZ
J. SANTOS

V. XAVIER
G. BERENDEEFF
A. GAMBINI
M. SENNA
M. LEE
N. LEHMAN
L. GAMBINI
V. XAVIER
J. PALMA
F. SILVA

A. OLSSON
A. MADEIRA
V. ANDREEFF
J. HENRY
J. SULLIVAN
G. KUROPATOFF
A. DASS
E. CRUZ
V. PERSON
J. MACK

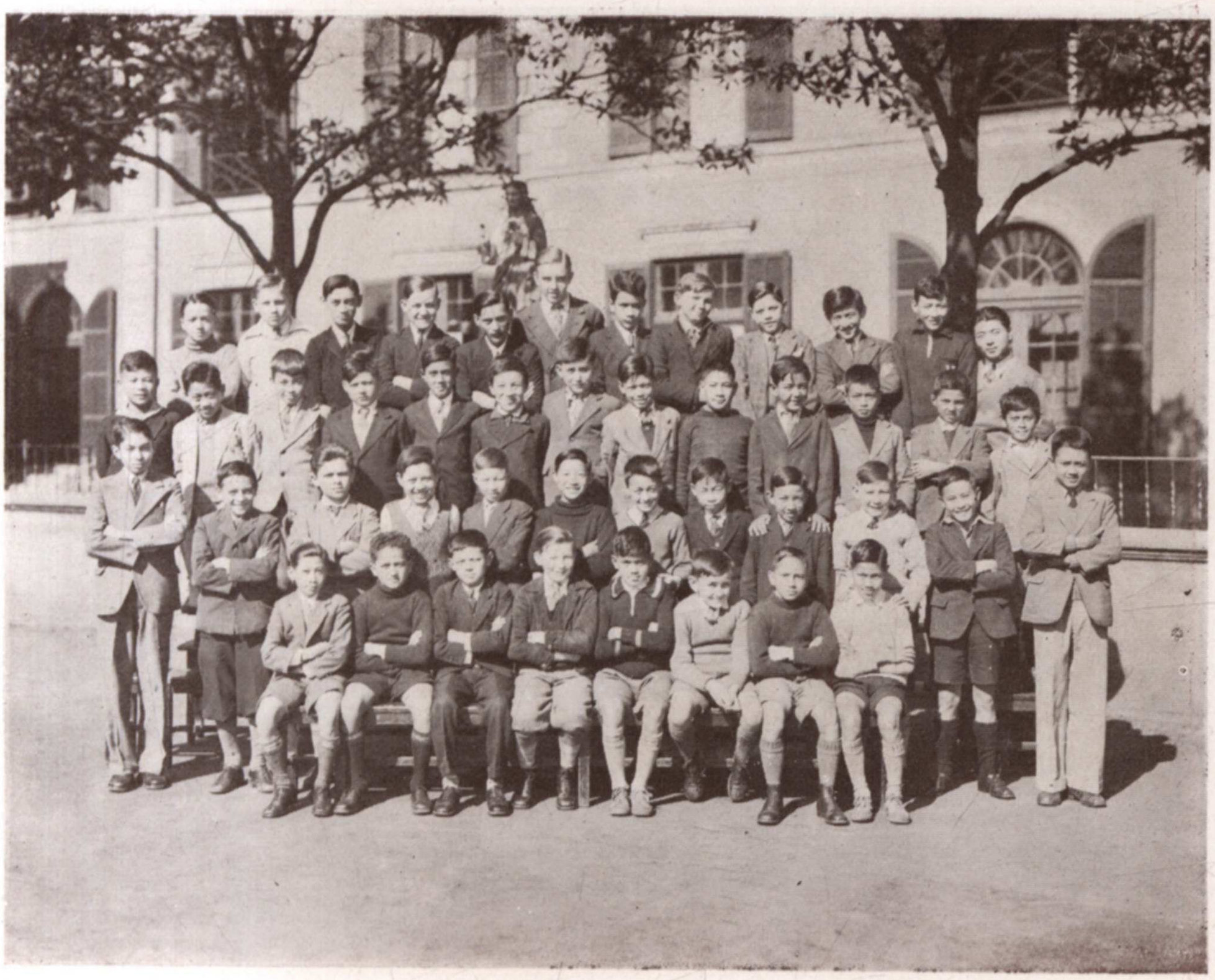


SIXTH CLASS B 1934

C. DANENBERG
D. HUTCHINSON
M. ROSARIO
W. CHANT
C. B. SILVA
L. JOVINO
S. TOMLIN
G. BOURLIN
S. SCHULTZ
N. AUGESTAD
A. COSTA

V. FERREIRA
V. COLLACO
J. CURTIS
S. XAVIER
A. JOSE
E. REMEDIOS
P. PEREIRA
H. OZORIO
W. DAVIS
N. SILVA
C. BRIDGER
K. SCHULTZ
C. CHANG
B. DEMEE
J. HAMADA
J. WATSON

M. GAMBINI
T. KAPUSTIN
R. HO
B. LEANG
T. ROZARIO
V. KREMS
G. HO
A. LOPES
O. ZAKAROFF
T. VALEVSKY
O. D'AQUINO
O. POLUSHIN
J. SILVA
T. REMEDIOS
M. RAMOS



SEVENTH CLASS A SEPT 1934

A. BARROS
B. OZORIO
E. WALKER
J. BOLAND
H. CARVALHO
P. MUMMERY
J. ROZA
A. CARVALHO

E. COSTA
W. HUTCHINSON
E. ANGELOSANTI
B. SEQUEIRA
F. RICHARDS
E. FERREIRA
E. MEDINA
P. RODRIGUES
R. CASTILHO
H. BROWNLOW
W. NICOLL
J. EDWARDS

J. MENDOZA
C. DE VERA
H. AUGESTAD
W. HEIBERG
A. AQUINO
W. HALLFORD
R. LABEILLE
L. FAVACHO
A. MAHER
A. REMEDIOS
D. SILVA
A. JOSE
R. XAVIER

A. BARRADAS
A. RAHMANOFF
B. URIARTE
A. ZENCHENKOFF
F. GUTTERES
P. MARI

O. D'OLIVEIRA
E. VERSCHAER
M. BELL
F. KWAI
H. MASON
H. G. PEREIRA



SEVENTH CLASS B 1934

R. ROLIZ
D. MAHER
R. PORTARIA
TH. WOOD
T. OGATA
C. SILVA
R. HALL
W. GUTTERIDGE
A. SHIE
A. CRUZ
V. GUZMAN
T. ROZARIO
J. CALIBO
V. HOLDOSI

E. MACHADO
G. ATHOYAN
A. FERREIRA
G. ANDERSON
H. ADAM
A. SILVA
F. DE RAGO
S. BLACKMAN
V. YACOVLEFF
S. BOURLIN
PH. SMITH
G. DONBROVO
G. BAPTISTA
E. LACSON
F. SANGALAND
G. ROCHE

F. CRUZ
F. BAPTISTA
J. BELL
C. SENNA
A. SIMONOFF
J. ROZARIO
S. VERDE
P. GOLOUBEFF
G. SOUZA
K. HARRISON
N. NEMIROVSKY
N. TARASOFF
J. MARTINES
G. FOULIARD
S. FEDEROFF
S. BERESIN
P. SURH



EIGHTH CLASS A 1934

V. BARRADAS
C. BARRADAS
E. BROWN
R. BENT
R. KNOX
J. PEREIRA
R. CHAVES
C. MERCADO
A. LACSON
A. LIMA
A. KIRILOFF
C. SOAREZ
H. MAY
G. TORROSIAN
G. IKONNIKOFF
C. DASMARINAS
G. LEANG
H. BAGAMAN
P. KARICHOFF
J. VOSPER

R. LACSON
A. GUTTERRES
A. REBARBER
A. SANDBERG
M. BRUTKO
A. PEREIRA
P. MURPHY
H. SURH
C. D'ALMEIDA
F. URIARTE
F. SILVA
I. ROBERTS
A. CHANG
W. CORBIN
R. SMITH
B KONEFF

G. LEITAO
R SMITH
A. AUGESTAD
A. RODRIGUES
B. HYNDMAN
I. DANILEVITCH
L. SILVA
A PRIHODA
G. RODKIVETZ
R. SUGIHARA
A. ROUSE
V. YONON
J. BENTLEY
A. XAVIER
J. ROZA
L. GUTERRES
L. KEANE
L. BLANCKENSEE



EIGHTH CLASS B 1934

R. HALLFORD
A. XAVIER
U. ABELLA
L. XAVIER
G. ASUNCION
G. TOAN
V. SUCHOCHLEB
V. KAZANILI

L. SKINNER
O. KOVSKY
R. WONG
M. HIROSHI
G. GOMEZ
J. GAILEVITCH
S. HIDA
P. AMBARIANZ
G. DUPUY
V. MATIUK
V. VACHNEGOFF
J. DUNCAN

L. CRUZ
G. YABLONSKY
J. WING
A. BRITTO
J. de VERA
E. OLSSON
J. OLIVEROS
D. CLARK
P. KAY
W. WINDER
N. BOCHKAROFF
C. BAPTISTA
R. MENDOZA

A. SILVA
E. FAJARDO
C. MAHER
G. KOCHNEFF
G. CHERNICHENKO
V. CLARK
E. BREVA

C. SEATER
T. BENTLEY
D. SMITH
S. AVETIZIAN
ADR. SILVA
A. MARIANO
E. FEDEROFF



NINTH CLASS A SEPT. 1934

N. GROUT
J. PARKER
M. LACSON
F. LEON
R. TONNOCHY
M. BINKS
J. MACHADO
R. ROLIZ
J. DACANAY
W. YOUNG
W. CHOI

PHO BA LONG
FENG CHEN PEU
F. GARCIAS
P. GROUT
F. SOARES
H. TRIPP
L. LEE
A DINIZ
F. SENNETH
M. BAPTISTA
G. BRUTKO
J. COSTA
S. NAZARIANS
R. KREMLA

E SOUZA
H. PETTERSON
M. LEITAO
P. SHEVTZOFF
V. HASANOFF
H. SUZUKI
N. BOURAKINSKY
N. MASAOKI
A. ARSHAKUMI
V. CRUZ
H. LAVABRE
S. ORLOFF
R. DUPUY
JOSE YU

G. GOUSEEFF
R. HYNDMAN
P. PEREIRA
E. McSHANE
A. PRIHODA
H. HALL
J. CAMPBELL
P. GOLIKOFF

P. TYE
W. OZORIO
A. NOSKE
L. BLANCO
A. KRUMHOLZ
J. SMITH
S. AUGESTAD



NINTH CLASS B SEPT. 1934

G. HOFFMAN
R. VELOSO
C. SENNETH
S. Y. CHO
O. PROSKOURIAKOFF
C. WILSON
C. ESTRADA
A. COLLACO
J. CARION
A. DIZON
G. PEREIRA
R. ENDAYA
D. LIBOAN

K. CLARK
J. WANDRATCH
L. d'AZEVEDO
L. BURSOLY
J. S. ALARAKIA
N. MOZDAKOFF
V. DMITRIEFF
A. BENTLEY
P. CHAN
J. M. SOUZA
H. ENDAYA
J. COURLY
A. GOURSKY

A. BERNARDO
A. TZINBAL
S. N. LEE
J. XAVIER
J. HALL
M. BAXT
J. LUM
C. SOUZA
H. MONG
P. SPOSITO
C. SHIGUELSKY
I DUSEFF

A. DMITRIEFF
D. HALL
V. COSTA
T. COLLACO
L. ROZARIO
A. URIARTE
C. da LUZ
A. DANILOFF

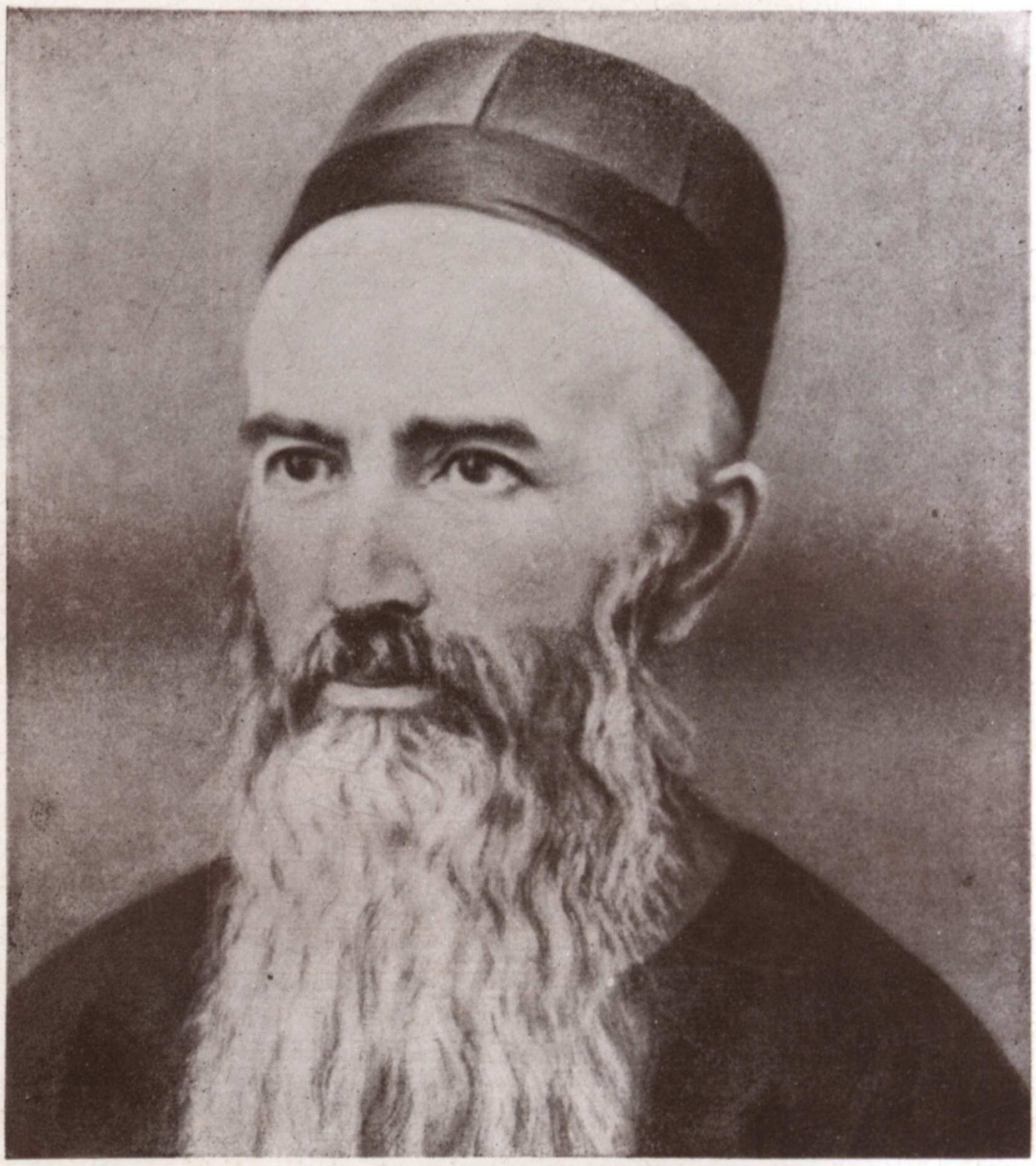
J. OLIVEIROS
F. FAVACHO
N. KOSTUTCHIK
A. CRUZ
C. BENTLEY
R. HAWKINS
B. FAJARDO



THE SENIOR CLASS AT WORK



THE JUNIOR CLASS AT WORK



REV. F. BASUIAU, S. J.

Reminiscenses

Remembrance is the only Paradise out of which we cannot be driven away. . . .

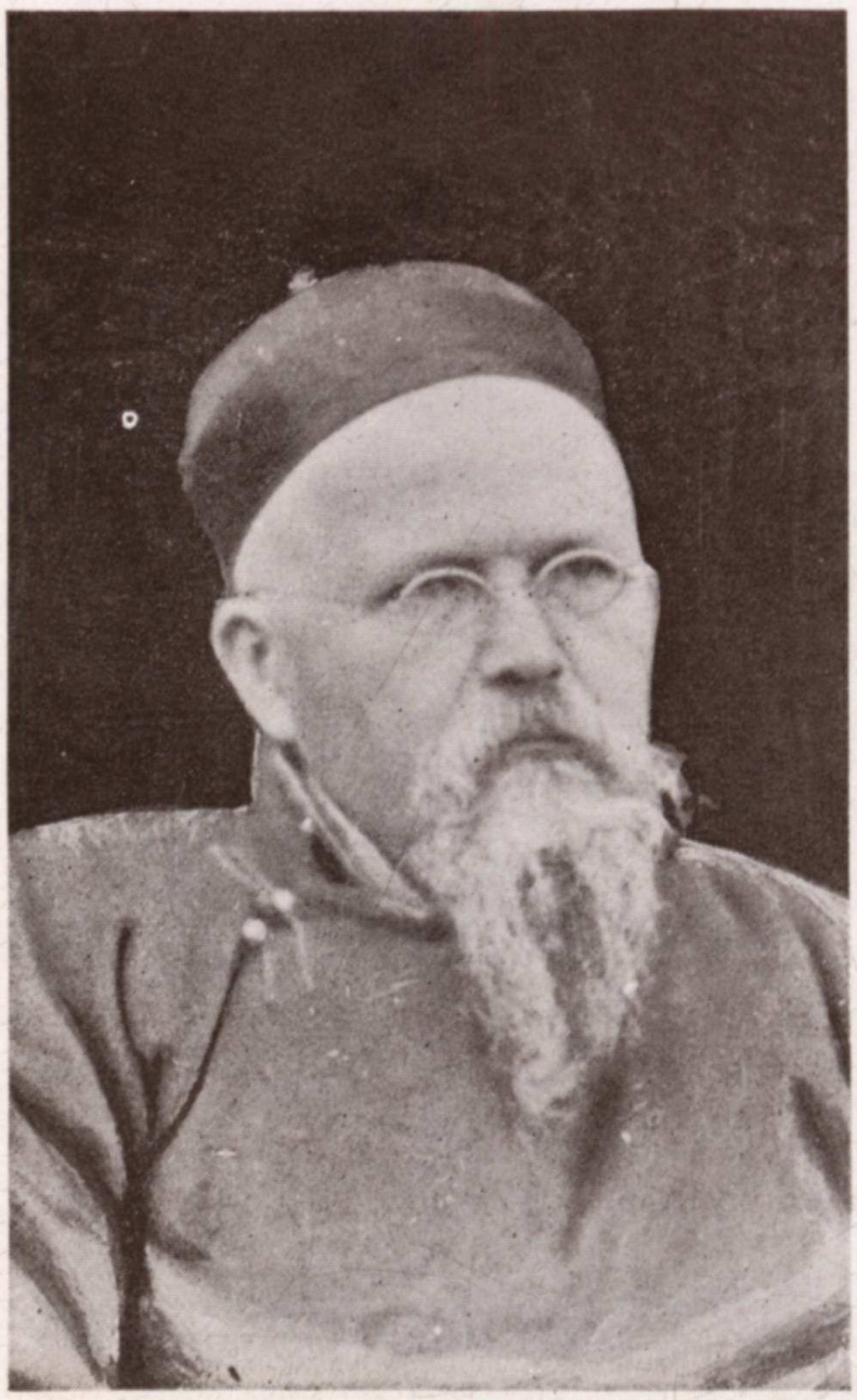
Richer.

Every man, be he famous or unknown, has planted a Garden of Memories in which, in his idle moments, he finds pleasure in roaming about and recall what he has planted. It was originally only a patch, but it has grown to great proportions, as years rolled by. Through this desire to reveal themselves the great figures in the realm of thought and action have enriched the literature of the world by numerous memoirs, recollections and autobiographies, all of which contain something of human interest. Each had something to-say of the past.

Shakespeare has said: "Praising what is past
Makes the remembrances dear,
For what is past is lost except to memory."

We, lesser mortals, pour with avidity over these revelations of the great and small, driven by curiosity, which, Doctor Johnson said, is the thirst of the soul. It is good for us to know what men have passed through. Their confessions, as Locke said, will remove the ignorance in which we were born.

We are not so presumptious or ambitious to think that what we call to mind will go so far as Locke says; but these reminiscences of the days that are no more will serve to reveal the interest, the gratitude and the affection that past students hold for their Alma Mater. With this assertion we make no excuse for publishing what ex-students have written about the school garden of memories.



REV. F. TWRDY, S. J.



MR. C. KLIENE 1874



Mr. V. V. Vizenzinovich
1876

Mr. S. Betines 1876



—RECOLLECTIONS OF SIXTY YEARS AGO—

As far back as sixty years ago, Shanghai already ranked as the leading Treaty port in China. Even before those distant days, foreign residents proudly spoke of their drab little mud-flat, sparsely studded with two-storey "hongs," an occasional ivy-clad villa, and whitewashed bungalows in the midst of Chinese shops and shanties, as being the "Model Settlement." Those white-washed bungalows, with their green venetian shutters and lace-curtained French windows, nestling in small gardens surrounded by low walls, or wooden palings, are still vivid in my memory; they, and the ivy-clad villas, were the private residences of the "taipans." The junior clerks and bachelors in the pioneer firms mostly lived in messes on the upper floor of the "hongs;" the lower floor provided the offices and meeting places for portly compradores and wealthy dealers.

Compared with the condition of to-day, the self-styled "Model Settlement" was certainly humdrum enough after the long-haired Taiping rebels and the wicked Imperial ruffians withdrew from its immediate vicinity and ceased to threaten invasion. One can well imagine how the residents must have fared when thrown on their own resources for amusement and excitement, and how tame was their daily existence and monotonous their daily rounds after peace had been restored. There was not much to talk about either when everybody had completely exhausted such topics as the first Woosung Railway, which ran to Kiangwan; the death of the Emperor T'ung Chih and what was likely to happen; the appearance of Chang the Giant, a nine-footer, in Nanking Road, and the news that the "Cutty Sark" had delivered her cargo of tea in Mincing Lane ahead of the "Thermopylae." As each uneventful day drew to its close, and the shadows of evening fell upon the mud-flat, the Municipal lamp-lighters, provided with bamboo ladders and boxes of sulphur matches, trudged along the deserted streets to light the smoky oil lamps in glass lanterns perched on the top of wooden posts; the lurid light diffused only made darkness visible which, after all, was perhaps all that was needed. In the springtime, the cuckoo frequented the Cathedral grounds, the Shantung Road cemetery and the peaceful little bungalow gardens resplendent with wild roses. Few, as yet, of the residents had been laid to rest in Shantung Road. Verily, they had easy times those makers of the "model settlement," after Gordon and his Ever Victorious Army had chased the turbaned Taipings away from the fringes of Shanghai.

Their business activities seem to have been conducted by simple rule of thumb, and with the minimum amount of worry. Things came and went according to seasons; the silk season, the tea season, the typhoon season, and what not; and there were long intervals between the comings



Mr. L. Encarnacao 1876



Mr. P. da Silva 1878

and goings of the clipper ships that raced home round the Cape and raced back again to this promised land of silk and money with exchange at the fixed rate of three taels to the pound. At due times, the more venturesome crossed the Defence Creek and went into the wilds beyond Thibet Road to shoot snipe and woodcock on the swamp now enclosed by the Race track. They had no traffic problems either, and no outside roads to perplex their minds. They owned a few barouches of which the present day broker's trap is a lineal descendant; and a few two-seater rickshas which required an extra coolie behind to push. The only public conveyance for hire was the wheelbarrow which, when carrying a single passenger on the starboard side, would squeak furiously and hurtle along with a heavy list to port and *vice versa* at the constant jog-trot pace of four miles an hour. There were also ferry-boats which took passengers across the Soochow Creek; what a roaring business ferry-boats would do to-day—were there no bridges! Nobody imagined in those halcyon days, those good old days of Carolus and Mexican dollars, sycee and copper cash, that the mud-flat would develop into a city of skyscrapers; a city of the fifth magnitude, with all its potentialities, pride and pomposity, advantages and disadvantages.

Yet, one question did seriously exercise the minds of those early Victorians when the foreign population around them gradually multiplied; and that was how were they to educate their young. There was not a single school in existence, a fact which compelled those who could to send their children home; but that expedient did not solve the problem for the growing community. A few missionaries undertook a little teaching privately, and one or two worthy gentlemen of leisure proffered their services as private tutors. It was not till the Jesuit Fathers were importuned by parents that they faced the situation and took the matter up in a practical way. They probably did not realize at the time that they were laying the foundations of an educational institution of paramount importance in the community, and one destined to influence the lives of many in future generations. With the sanction of Monseigneur Languillat, those good Fathers, on the 21st of September, 1874, started the work of teaching four boys temporarily in their private residence attached to St. Joseph's Church in Rue Montauban. The boys were Hannibal Dreyer (Danish), aged 6-1/2 years; Fritz Jenke (German), aged 10 years; Paul O'Brien Twigg (British), aged 6-1/2 years, who founded the well-known firm of chemists and druggists in Broadway, and Kennard Kreyer (American) aged 8 years; in October, they were joined by four others, all British, to wit, Arthur and Thomas Riach, aged 5 and 4 years, Richard Halket, aged 6 years, and William Saunders, aged 7-1/2 years. The father of the last-named was the only foreign photographer in the community and to him we are to-day indebted for most of the existing views of



MAJOR A. DINIZ 1879



MR. J. REMEDIOS 1879

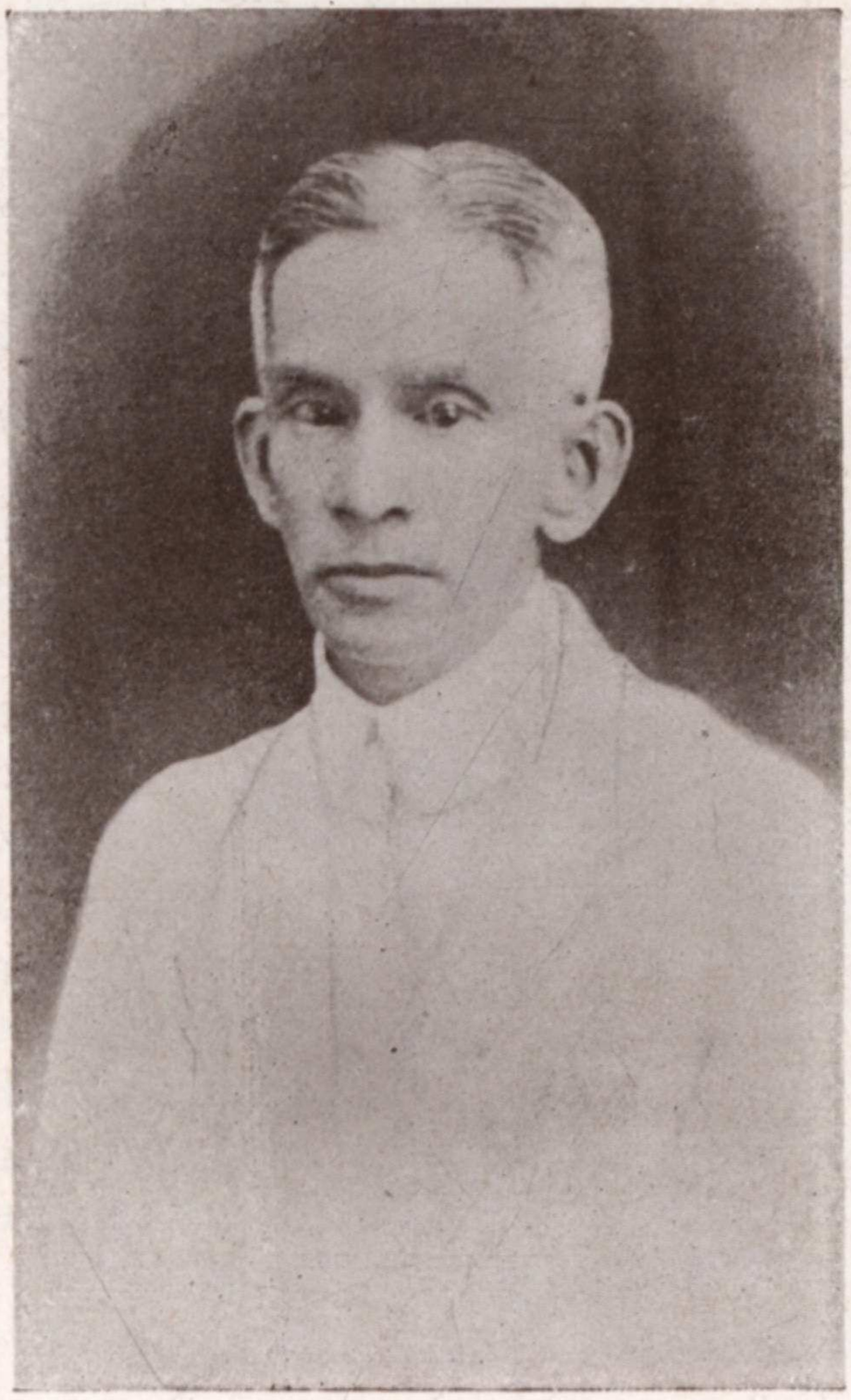
early Shanghai. He owned the property then known as "Saunders' Compound" where he resided and had his studio; the whole site is now occupied by the stately "Broadway Mansions." Before the end of October, quarters on the upper floor of a small building in St. Joseph's Church compound, situated on the north side of the entrance and abutting on Rue Montauban, were allotted for the school. This building has since disappeared and the three-storey St. Joseph's Parish School for Chinese now stands in its place.

It happened that in the summer of 1874 my parents visited Shanghai; on learning that the Fathers were about to start a school, they decided that no time should be lost to have me enrolled as one of the pupils. Accordingly, in October, I was domiciled with friends in Shanghai and on Saturday, the 24th of that month, when I was a little over seven years of age, I was formally introduced by my father and my guardian. I remember going up Rue Montauban that afternoon in our four-wheeler, the prototype of the broker's trap, and pulling up in front of St. Joseph's Church. We entered the compound, followed the gravel path flanked on either hand by grass plots, turned to the left on reaching the Church and came to the residence of the Fathers. Ascending a flight of about a dozen stone steps, we found, on the left-hand side of the landing, the glass-partitioned waiting room, used also as an office, exactly as it is to be seen to-day. It was behind an inner partition of this room that the first four boys named above were temporarily being taught. After waiting a few moments for our arrival to be announced, a jovial person in Chinese dress came bouncing in. He was a man in the prime of life, well-set, perhaps a trifle heavy, but quick in his movements and light on his feet. His face was smooth, without beard and of a healthy complexion, round, beaming, and merry; it was, as Cervantes would say, "a face like a benediction." He had a thick black moustache and his dark eyes sparkled with good humour. In a clear ringing voice, which occasionally burst into laughter, he greeted us heartily; more than once he patted me on the head in a most genial and reassuring manner. He seemed to radiate cheerfulness and to carry everything before him by the buoyancy of his spirits; anger was probably an unknown quantity in his make-up. This was Father Desjacques, a man of a most remarkable and unforgetable personality.

The idea of going to school does not appeal to every inmate of the nursery; as a general rule, no great joy wells up in the youthful breast of a fledgling at his first interview with the schoolmaster into whose hands, for weal or woe, he is to be consigned. On the contrary, the prospect of forfeiting one's personal freedom, and having privileges hitherto enjoyed unceremoniously annulled, is sufficient at times to provoke a violent reaction even in a most docile youngster. The boy who is disposed to fall tooth and nail upon unwelcome innovations may



Mr. J. Machado 1880



Mr. C. Senna 1882

suddenly develop a bulldog determination to oppose interference with his prerogatives; he may break out in open revolt and resort to subversive activities of an extremely disquieting nature. The attitude on such occasions is one of profound contempt for the established principles of domestic harmony. Happily, it was not so in my case. Having been composed by the several animating and inspiring taps on my head, I concluded that school with Father Desjacques would not be such a desperate proposition after all; and so, with my fullest approval, particulars were taken down, and I was duly inscribed in the records of the school as its ninth entrant. The understanding was that I should attend the class on the following Monday morning at nine o'clock when all arrangements in the schoolroom would be completed.

On the following Monday morning, the 26th of October, 1874, in pursuance of the aforesaid understanding, and in a drizzling seepy rain which seeped and drizzled persistently throughout the day, I was escorted to school by my guardian. Our equipage, biologically related to the broker's trap, had its dusty hood up; a tarpaulin apron hung listlessly in front of the seat to shelter us against the elements, and a flat circular canvas contrivance, poised jauntily over the driver's seat, threatened at any moment to put the proverbial lid on the mafoo. The apron, by virtue of having for an unknown period of time been stuffed into a small recess under the seat, was crumpled, stiff, and adhesive to the touch, and it emitted a sickly odor of native wood oil, not at all unpleasant to those who like it. Forging our way drearily through the slippery mud and slush of those days with more caution than speed, we finally reached Rue Montauban and halted. After struggling out from behind the dripping apron, we dashed across the compound at a trot and gained the building on the north side of the gate. While my guardian was making a topographical survey of the place, we heard voices upstairs; this prompted us to climb the narrow staircase at the top of which we found the classroom with the door ajar. There were already six boys in the room which was fairly well equipped with the usual school furniture to accommodate about twenty pupils; space did not permit of more. The teacher's desk and chair faced the two rows of desks and benches; there was a blackboard in a corner, and on the walls hung two large maps, one of the World and the other of Europe.

I glanced around the room furtively to find Father Desjacques; to my dismay, I discovered that he was not present and felt that I had been sold a pup. Instead, two other Fathers, strangers to me, came forward to receive us; they were both clad in Chinese dress and wore the stiff sky-blue satin mandarin collars much affected by Chinese officials and by the gentry of those bygone days. One of the Fathers was a young man under thirty of the fair teutonic type; he was erect in his bearing, slender, fairly tall and of refined appearance; he wore



Mr. M. Rangel 1883

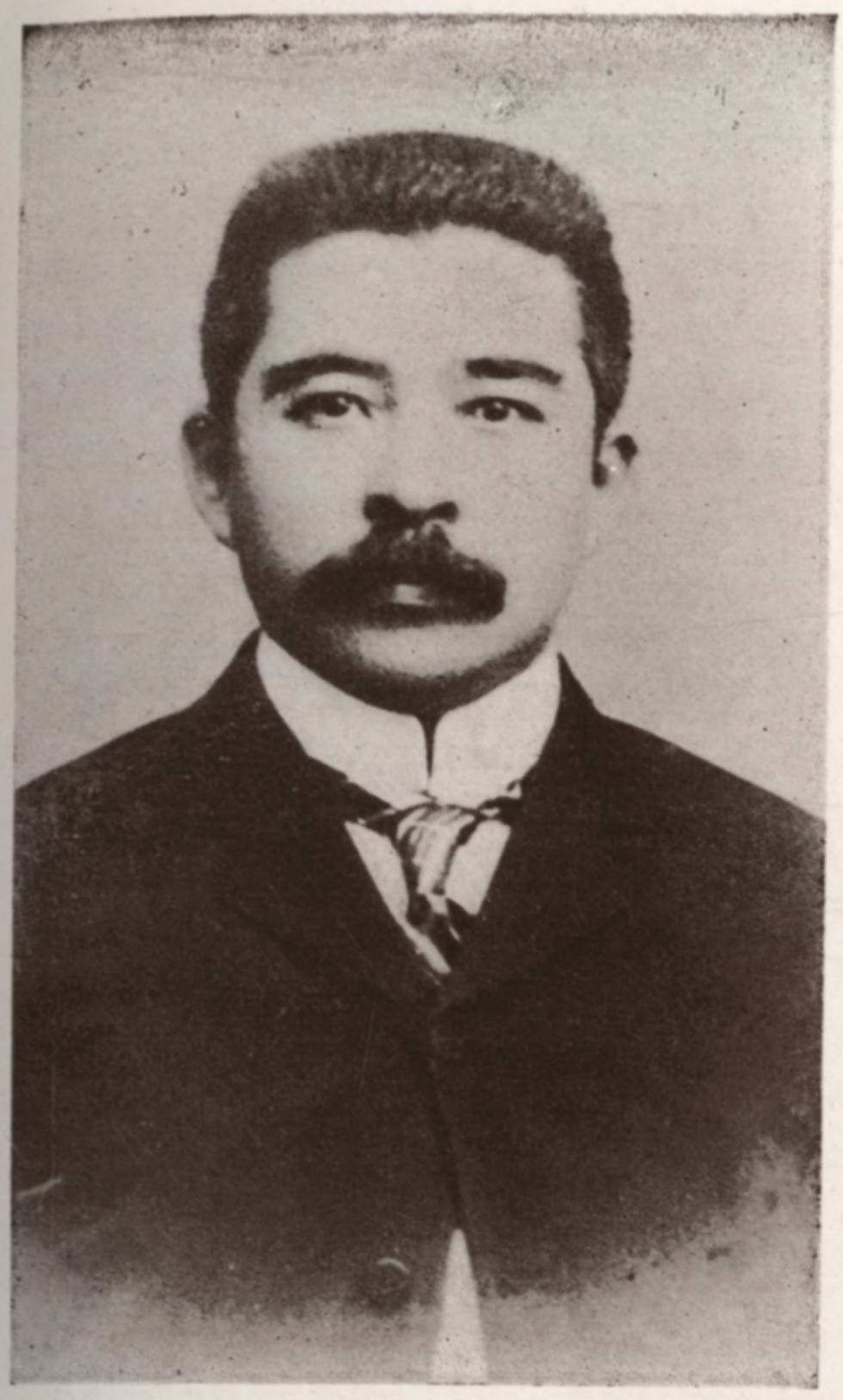


Mr. D. Gutteres 1884

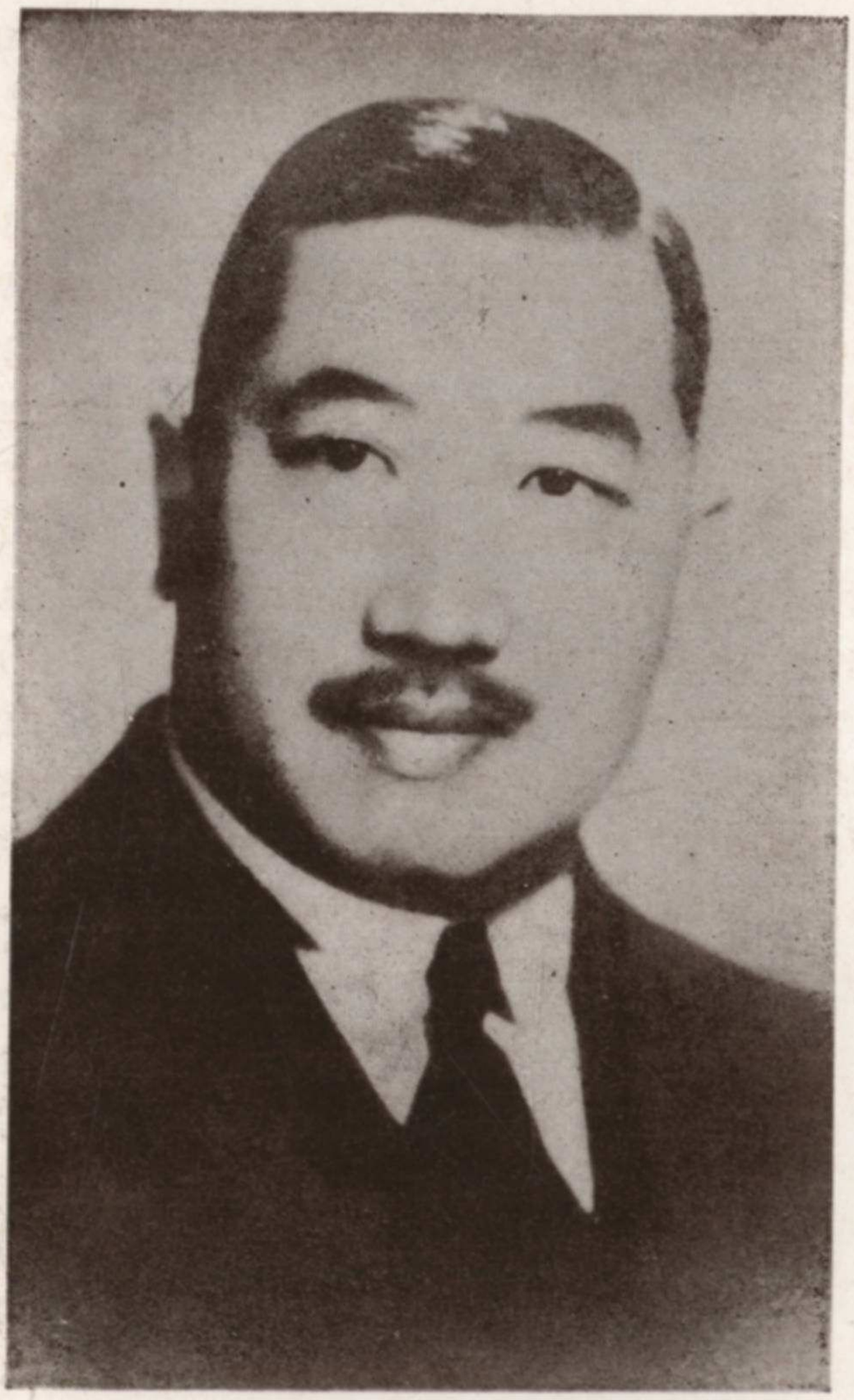
in difficulties with the ink as our fingers and the pink blotting paper amply showed. The ink-wells, purposely set into the desks to forestall calamities, had that morning been newly and copiously filled; in our struggles with the copy books, we ignored this important fact and plunged our pen-holders immoderately into the fluid which had a curiously pernicious tendency to flow upwards. The ink must have been of superlative quality, for it was indelible and defied the most strenuous and painful efforts to remove. Ink-stained fingers thus became a chronic affliction with us, and as they conjured up distressing visions at home of scrubbing brushes, pumice stone and hot water—hot water in more than the literal sense—we vented our spleen on the penholders by viciously chewing them up. As consumers of penholders in those early schooldays, we acquired quite a notorious reputation.

For all that, Father Twrdy, the kindest of schoolmasters, treated us indulgently. One morning, I forgot to take my lunch out of that ancestor of the broker's trap. At the time I discovered this oversight, I was seriously perturbed, believing that there would be no lunch for me that day as the penalty of my own negligence. Father Twrdy said nothing at the time, but, when the lunch hour came round, to my surprise, he brought me two huge slices of bread and jam and asked if I wanted more. This was only one of the innumerable incidents which testify to the unremitting solicitude Father Twrdy ever entertained for his boys. He probably never remembered this particular incident; the hungry boy has never forgotten it. One cannot imagine that any schoolmaster worthy of the name would fail to give first aid in cases of skinned knees, cut fingers and bleeding noses, or refuse to listen to the tearful tales of woe that every youngster on occasions has to unfold; in these matters of daily occurrence, Father Twrdy was always kindness itself and patience personified. It is not always easy to be kind to a pack of roguish boys, and often extremely difficult to be patient. Apart from all this, Father Twrdy was a clever artist and a consummate raconteur. With a piece of chalk he taught us many things on the blackboard, and his stories of the "King of the Beasts," of "Reynard the Fox" and all the other animals depicted in the primer were our first introduction to AEsop.

Thus we plodded on till the Christmas vacations, but, before we broke up and went our several ways, we were treated to a trip to Sicawei. It was a glorious morning when we assembled at about eight o'clock at the school door where Father Twrdy was waiting with a conveyance ready for the journey. Young Twigg (we called him Teddie though his name was Paul) was the envy of us all; he came rigged up in a miniature Lincoln green uniform of the Shanghai Volunteer Corps, with long trousers, tyrol hat with black cock feathers—



Mr. J. Gutterres 1884



Mr. C. Maher 1884

gold-rimmed spectacles which betokened the student, and spoke perfect English. The other was an older man of slighter build, some inches shorter, with delicate features, a pale complexion, bushy eyebrows and a long black beard. His movements were brisk and precise. We were received in a most cordial and courteous manner—the manner characteristic always of the Catholic Fathers—and I was introduced to the other youngsters who were standing together in a cluster, as school had not yet commenced. My guardian soon left me to my surroundings and shortly after the elder Father also departed; he was Father Basuiau, distinguished violinist and courtly gentlemen. Later, another boy turned up.

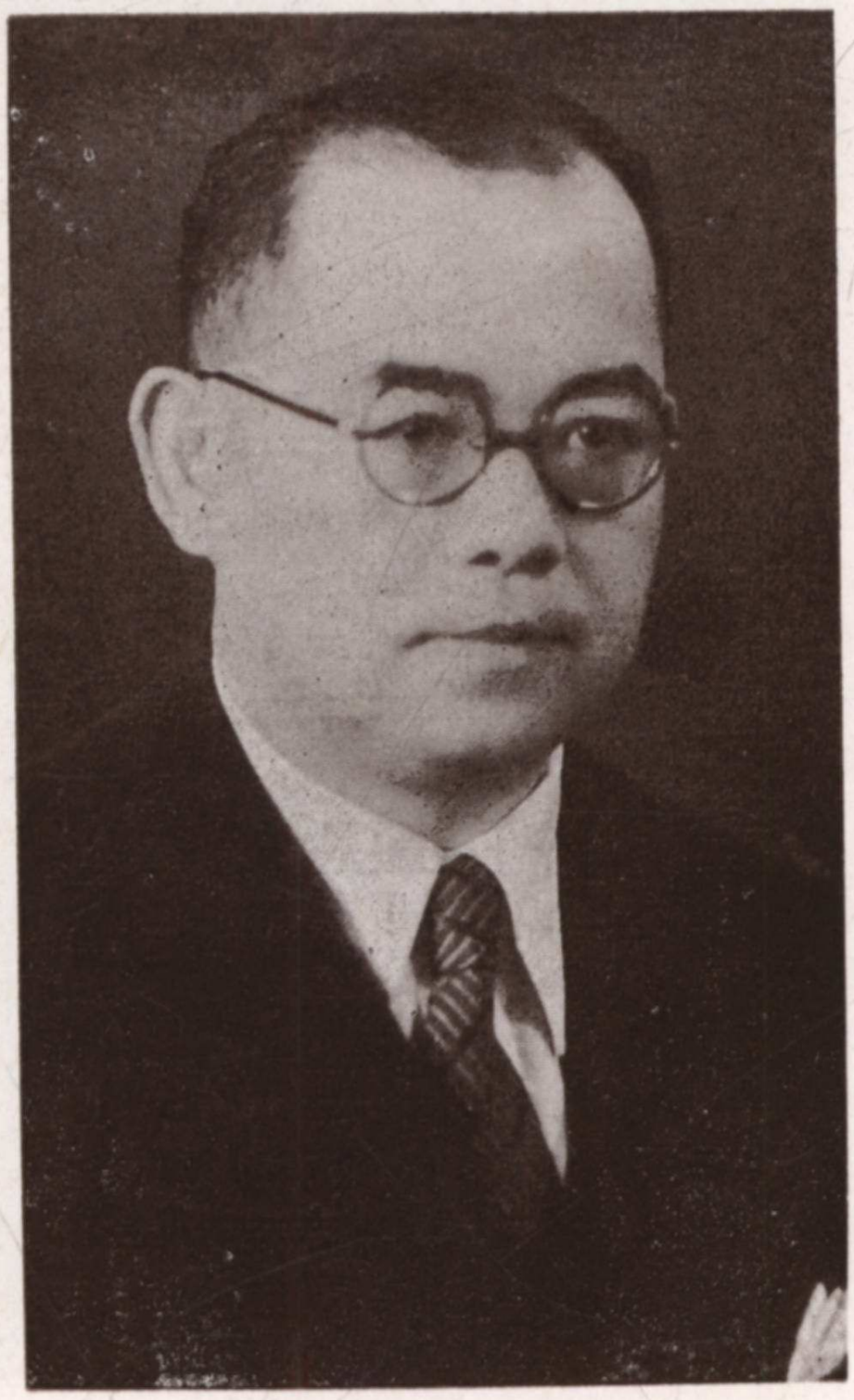
We, the nucleus of St. Francis Xavier's School, were now alone with Father Twrdy (we pronounced his name "Tweddy" as by common consent the "r" was condemned as unpronounceable): we should have been nine boys all told, but Kennard Kreyer, one of the original four private pupils, sailed for the United States on the very morning that the school was founded.

Father Twrdy seated us behind the first row of desks and then took his place facing us. One after the other, we were asked a few commonplace questions and encouraged to air our personal views and sentiments anent the novel situation in which we found ourselves. Father Twrdy was putting us through a preliminary canter; he wanted to know what sort of stuff his boys were made of. *Ex quovis ligno non fit Mercurius.* He discovered that excepting Tommy Riach, a four-year old tot, we all knew our letters and could count more or less correctly. Suddenly, he asked: "Can any of you spell cat?" Most of us could, and he smiled. The next question was: "Can any of you spell dog?" Oh yes, we could all spell "dog," and he smiled again; but I think that was about the full extent of our erudition. Little Tommy was highly delighted at the mention of cats and dogs though he had not the vaguest conception as to what it was all about. We were then each given an illustrated primer, a copy book with a sheet of pink blotting paper, and a stumpy penholder with a sharp nib. The primer was popular on account of its illustrations; on the first page, there depicted a bovine quadruped called "Ox," and further on an animal which we thought was monkey but according to the book was "Ape;" there was a fierce-looking feline which Tommy declared to be "pussy," and an unclassifiable enigma which the book said was "pup."

Our tribulations commenced when we attacked the copy books full of nothing but slanted strokes and pot-hooks to be traced over with pen and ink. The operation of tracing proved far more complicated than we anticipated; everything went wrong from the start, and the slanted strokes all came out gnarled and twisted, shaky, dyspeptic and of irregular thicknesses. Worse still, we soon found ourselves involved



Mr. A. M. Oliveira 1885



Mr. J. P. Roche 1885

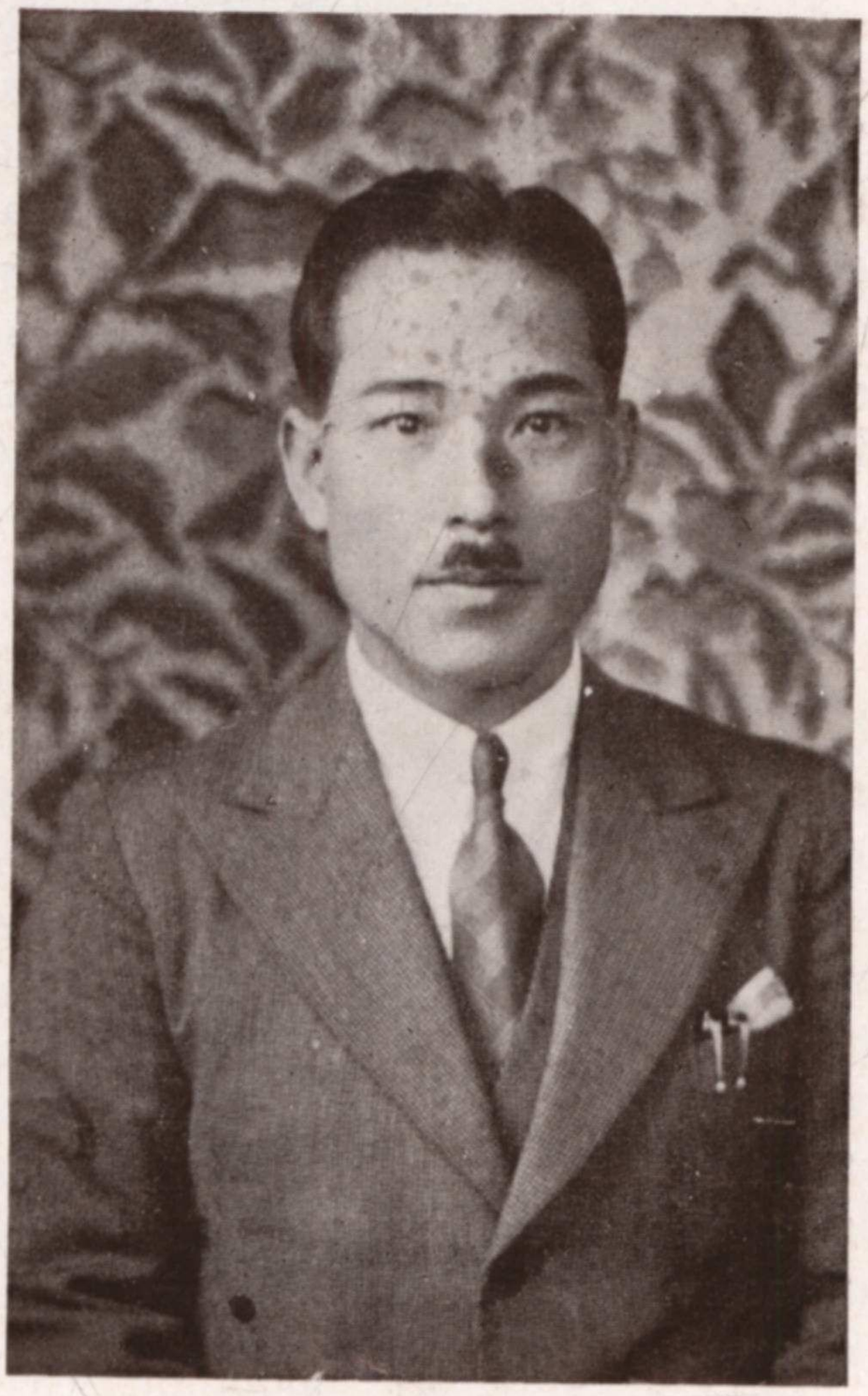
probably extracted from a feather duster,—bandoleer, and a toy gun to boot; he certainly took the shine out of us that morning. Nevertheless, we scrambled into the conveyance in high glee and shouted "hoorays" when the China pony trotted off. On the journey, which took more than three hours to accomplish over a rough road across open country all the way, Father Twrdy regaled us with more anecdotes about those animals in the primer whose names did not exceed three letters. It is surprising what a lot can be told about ants and bees and owls and eels, and what a lot of animals there are with such short and simple names, so different from those creatures of prehistoric days. It was nearly midday when we alighted. We were taken to the refectory where we did justice to a hearty meal. The afternoon was spent in seeing the wonders of Sicawei, but Sicawei thought Teddie a great wonder; he was the cynosure of all eyes, and he strutted about like a Field Marshal. Soon the coach had to start to bring us back to town before dark. An exact replica of the coach can still be seen occasionally in the streets of Shanghai; it is a four-wheeler painted black, with a window at each side and a door at the back. The vehicle belongs to the Little Sisters of the Poor, and whenever I see it I am reminded of that trip sixty years ago.

The following term four new boys joined us; they were Harry Shadgett (who became a veteran in the firm of Messrs. Butterfield & Swires, since retired), the two Fearon brothers, Ernest and Frank, (of one of the British pioneer mercantile houses of Shanghai) and Richard Marshall, thus bringing our number up to a round dozen. In March, 1875, the three Colgan brothers, Joseph, Thomas and Austin, came in, also Clarence Purdon, whose father was a prominent American resident of those days. Shanghai has perpetuated the memory of Fearon and Purdon by giving their names to two Settlement roads. Tom Colgan was for many years connected with the "Courier," a Shanghai daily newspaper edited by his brother-in-law, Thirkell, and long since defunct. From the year 1875, the school began to grow steadily; before the end of the first term, Father Twrdy had to seek more commodious premises.

The new premises found for us were situated in the far angle of the compound and exactly opposite the north side of the Church. Here we had ample room. The building stood far enough back to allow of a good-sized playground in front, and as it faced south there was plenty of light and air. On the east side of the playground, a large godown was converted into a gymnasium with the floor covered about six inches deep with sand; it was provided with all the appropriate paraphernalia pertaining to such places, besides swings, giant's stride, etc. The old schoolhouse has now disappeared; its site and the



Mr. A. Brandt 1891



T. Nakamura 1892

playground are completely built over; but the godown is still there though divided into three sections which serve various purposes. I fear it will not continue to remain much longer as I understand that a new Chinese school is planned to take its place in the near future.

A few days prior to writing these reminiscences, I re-visited the scenes of my first schooldays to refresh my memory. While I was prowling around alone and in pensive mood, peering into corners made unfamiliar by changes, a stranger to all about me, trying to recall the faces of yore and striving vainly to hear again the noisy boyish voices, a young Chinese clad in a black cassock, who had been watching me, and scrutinizing my mysterious movements, doubtless with some suspicion, very properly came up and asked in fluent French what I wanted. Brought suddenly back to earth from my contemplations, I replied that I wanted nothing and was only doing my best to see the place again as I knew it sixty years ago. The young man, Stanislas Yu, stared at me in mute amazement. In a moment, he recovered himself, became very affable and spoke with that deference which he doubtless felt was due to a modern Rip van Winkle. "Sixty years!" he exclaimed, "that surely, Monsieur, is a long time ago!" "Yes," I replied, "I was a schoolboy here then." Had I said that I was Confucius restored to life he might have been less astonished. "And yet," I added, "it does not seem so very long; but, alas! all the people I knew have gone; many have departed from this world; that is the saddest part of the business." When I left the place, I felt like the last rose of summer. These mental excursions into the realms of the past, even a happy sunny past,—these backward flights of memory against the never stopping onward march of Time,—while they have a mellowing and subduing effect on the soul, they leave one benumbed; a heaviness sinks into the heart and there springs up a vain and indescribable yearning for associations that never can return. However, I must get on with my story.

Our new schoolhouse was a whitewashed, two-storey semi-foreign building. It had an entrance hall and staircase right in the middle, and two large rooms, one on either side. We occupied the room on the right; the room on the left was the refectory where special classes were sometimes held. Upstairs there were four rooms; the first on the right was the music room, and the first on the left, over the refectory, was occupied by a Mr. Adams; the end rooms were storerooms where Father Twrdy occasionally confined the perverse and the refractory for terms seldom exceeding five minutes. There never was a rod in the school to hurt anybody's feelings. The schoolroom had a capacity for about eighty boys. In the music room there was a piano, a French harmonium, some chairs and a huge blackboard ruled with red



P. Takaki 1892



Mr. J. Rangel 1892

lines for writing music. I never could find out much about Mr. Adams. He was a man of about the same age as Father Twrdy and I thick he hailed from the Emerald Isles; he wore ordinary civilian clothes and so could not have belonged to any religious order. I remember that he wrote a beautiful copperplate hand, was our writing master and assisted Father Twrdy in a small way. He was not connected with the school for more than two terms; where he went to eventually I cannot say.

It was only some months after we had been installed in the new schoolhouse that Fathers Desjacques and Basuiau appeared again; up till then we met them casually on rare occasions. Father Desjacques now came twice a week in the forenoon to teach French and Father Basuiau came after school-hours, also twice a week, to give piano lessons to Willie Andrew, a son of Captain Andrew, who commanded the S.S. "Fung-shun" of the China Merchants Steam Navigation Company. But, apart from those piano lessons, Father Basuiau would sometimes appear with his violin to practice as we were leaving school. We frequently asked to be allowed to stay and hear him play; he always consented as he was glad to have the young audience. I can still recollect how he rosined his bow, and how we stood in rapt admiration as his swift white fingers sped dexterously, or lingered, over the strings; young as I was I realized that he was a perfect master of the violin. It must have been a splendid instrument too, and I have often wondered since what became of it. Sometimes Father Twrdy would accompany him on the piano. I remember two pieces that they used to play, Paganini's "Carnaval de Venise" and the "Virgin's Prayer." These little concerts were real treats.

Father Desjacques did not at first have a very big French class; I do not think we were more than five or six at the outset. He was a marvellous teacher, and insisted that we should imitate his resounding accents as he emphasized each syllable. "*Avez-vous vu le cheval de mon oncle? Non, mais j'ai vu le cousin du cordonnier. Le lion est le roi des animaux. Le menuisier fait des tables et des chaises,*" and so on according to Hall's First French Course. We thought it great fun learning French, but it took us quite a while to puzzle out "*aucun,*" "*chacun*" and "*quelqu'un.*" The worst was "*aucun*" for it meant "any" and also "*not* any." How a word could mean "any" and at the same time "not any" was mystifying to our unsophisticated minds. It seemed a metaphysical impossibility, a contradiction extremely difficult to assimilate. During the class, we were attentive enough and did not argue the point; but whenever Father Desjacques came during playtime, we would gather around him and tell him that French is a silly language. He would say "*Eh bien, sans doute*, it is a silly language; but you will be more silly



Mr. S. Rangel 1892



Mr. J. Villas 1899

to-morrow when you don't know your lessons." "What would you do to us? "*Hein?*" I would pull your ears." "We don't mind that; it doesn't hurt." "Well, then Father Twrdy will know where to put you." "We don't mind that either, it will only be for five minutes." We were always asking for something that we would mind; but it never came to us.

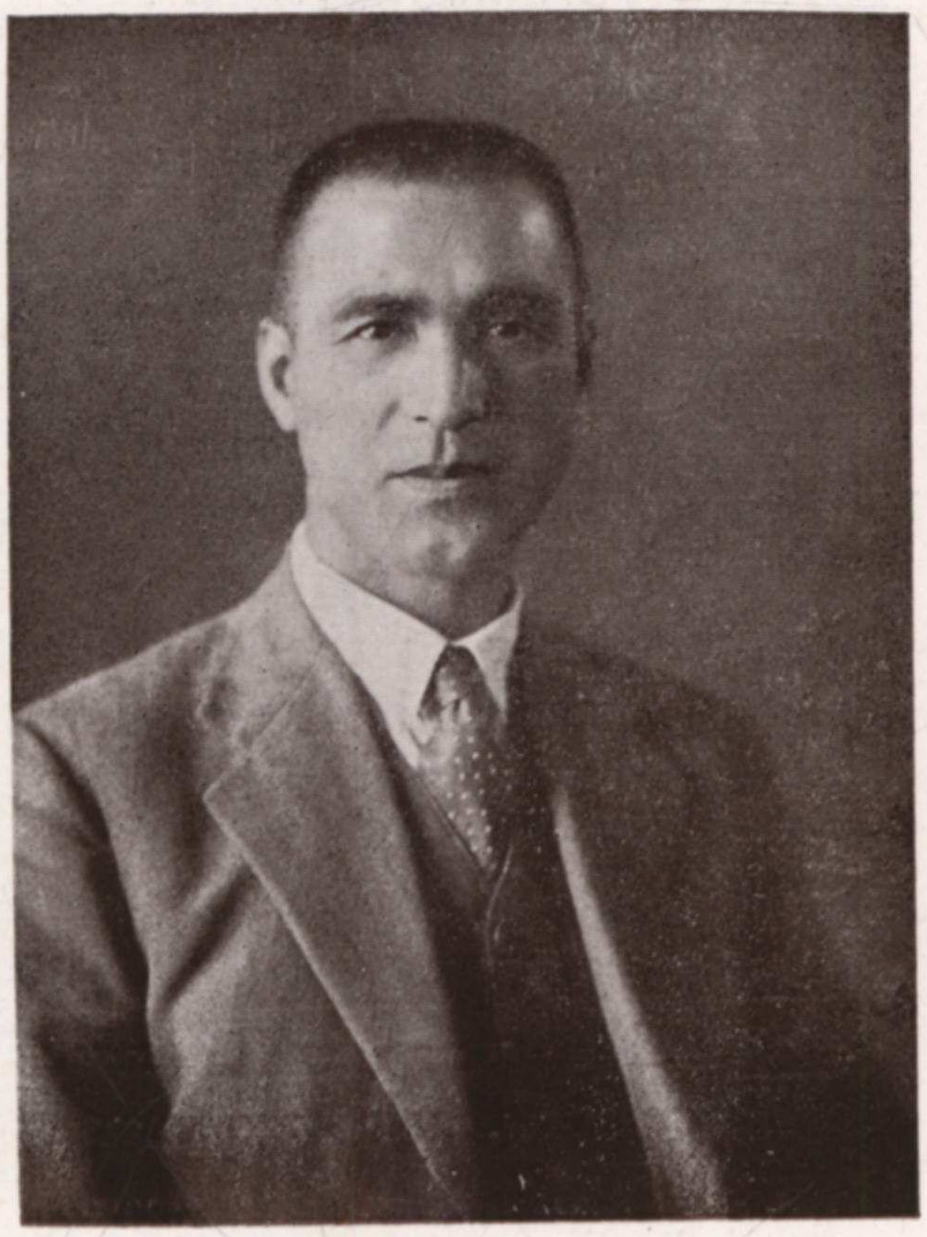
On every such occasion, Tommy Riach, the smallest nipper in the school, would chime in and repeat whatever we said in his baby voice. He had a genuine respect for the boys bigger than himself. He copied us in everything we used to do, and repeated our sentiments like a parrot; we called him "the echo." He was a good little chap though, and always gave us his backing, so we took his part and shielded him whenever he got into trouble. We were now about forty boys; our daily routine commenced at nine in the morning; at ten, we were let out for half an hour till the hand-bell summoned us back to our studies up to noon. At 2 p.m., we commenced with singing lessons which lasted half an hour each day, except Thursdays when we had the afternoon off instead of the usual Saturdays; we returned to classes downstairs at 2.30 and remained in the schoolroom until 4 p.m. when we were dismissed for the day. The singing lessons included the theory of music demonstrated on the big blackboard ruled with red lines, and also the tonic sol-fa. We had to sing the notes written with chalk.

Father Twrdy, who was a musician of no mean order, soon found out the boys with the best voices and made them the leaders. The French harmonium was the instrument that he used, and we were taught all the well-known German folk songs—songs of his native land and, no doubt, of his own schooldays. I still have the English song book that we used. Those of us who did not go home for tiffin sometimes found the interval of two hours somewhat slow, especially on a rainy day, though Father Twrdy was seldom absent from us for more than an hour. We used to look forward to his return to read us stories from Grimm's Fairy Tales, or to tell us about the adventures of Baron Munchhauser. At those times, he took us right through Robinson Crusoe, Gulliver's Travels, and other books. Occasionally, he would show us the beautiful coloured sketches he made of boats and junks on the Yangtsze, or he would sketch us in pencil, for he was a talented artist as well as musician. One of the sketches of myself with some other boys he sent me in 1909 from Yangchow, thirty-three years after it was made; it is one of my valued possessions. It was well that he kept the sketch so long and so well preserved, for had he given it to me when he made it I might not have it now. As rewards for good work done in school, we were given coloured pictures of all the soldiers in the French Army, including the Turco; and, according to the marks



Mr. H. Anderson 1906

T. Shinohara 1908



we had earned, we were also awarded the French decorations which we were allowed to wear for a month. I remember winning the "Legion d'Honneur" several times for good conduct; there were also other decorations with purple, blue, and green ribbons, and various medals much coveted by the boys; these were for the highest marks gained in geography, history, arithmetic, etc. The awarding of those distinctions once a month was a function that we used to look forward to with the keenest interest and much speculation.

I left the school in the month of June, 1877, after having been a pupil there for two years and seven months. I was very sorry to leave. On my last day, Father Twrdy took me to the same room where I first met Father Desjacques to give me a little souvenir. I felt a lump rise in my throat when he told me I had been a good boy, and, when he placed his hand on my head as he said "goodbye," my feelings got the better of me and I burst into tears. "Never mind," said Father Twrdy, "you will not forget us; and you will come and see us when you can." He prophesied truly. Little did I dream that I would remember so well, or that it would be my privilege to write these reminiscences as a testimony of my esteem and respect for those three excellent Fathers. It is most gratifying to know that this humble tribute to their memory will go on record in the annals of the school. There have been many other excellent Fathers connected with the school besides these three, and also excellent Marist Brothers; but of them others must write for they came after my day; I can only speak ofsixty years ago, and of the first three founders of the school, principally the first Headmaster with whom I was associated for a little while in the school's history.

In December, 1902, it happened that I took up my residence in Shanghai for a few months. I made it my business to call at the school in its present location in Nanzing Road. I was well received but found nobody I had known before. Father Desjacques and Basuiau were no more, and Father Twrdy was a missionary away in Anhui Province. It was not till September, 1908, when I came to reside permanently in Shanghai that I met Father Twrdy again. He was at that time Professor in the Aurora University in Avenue Dubail. Our meeting awakened all the old sympathies, the old friendship, the old memories. He was delighted to speak of the schooldays and appreciated very much the little proofs I gave him of my appreciation of his kindnesses to me as a boy. Unfortunately, he did not remain long in Shanghai, for, before the end of the year, he was transferred to Yangchow and I never saw him again, though we kept up a regular correspondence for nearly two years. In his last letter to me in July, 1910,

he told me that he was suffering from dysentery and was returning to Shanghai; he died in Shanghai on the 2nd of August 1910, aged 64 years. R.I.P.

I had no idea the end was to come so soon; I was stunned by the news, and felt I had lost my best friend. Sixty years ago, on the fly-leaf of a little book that he gave me, which is still in my possession, he subscribed himself "Your affectionate teacher," Those words were his pledge of friendship, a friendship that began at the beginning, has never faltered, and can never be forgotten.

I have already mentioned that when I first met Father Twrdy on that rainy Monday morning, the 26th of October, 1874, his gold-rimmed spectacles proclaimed him a student; but I never fully realized until recently what a tremendous amount of study he actually went through. Quiet and reserved, his modesty was such that even in after years, when I could understand what work meant, he never once hinted how hard he had laboured all though his life and at the risk of his life. The average Prussian youth of 15 or 16 years of age is not an accomplished scholar; no youth is at that age. We may assume, therefore, that when young Twrdy embarked, at the age of 15 or 16, as a cabin-boy on a sailing ship to see the world, his scholastic attainments were not exceptional. And yet, we find that in 1871, at the age of 25, he was Professor of Latin and Music in the Sicawei College, and, three years later, he is teaching English, French, Mathematics, Science, Music and Drawing, to say nothing of the profound knowledge he had acquired of the Chinese language; his translations into Chinese, of which I possess several volumes, show that he was a Sinologue of a very high order. From the age of eighteen until he was ordained Priest, a matter of nine years, his labours were unremitting and colossal. When a man of this calibre dies, it is a calamity, for the world can ill-afford to lose his services to mankind.

I am deeply indebted to the Rev. Brother Antonin, the present Director of St. Francis Xavier's College, for access to records and for the following biographical notes which I have translated into English:

MARIN DESJACQUES: Born at "La Muraz," Savoy, France, on the 13th of October, 1824, of a very devout Christian family. He was educated by the Jesuits at Melan. Entered the Noviciate of St. Acheuil, France, at the age of 18; joined the Society of Jesus on 12th of November, 1842. Was sent to the United States of America towards the end of 1846. Resided six years in America where he studied theology and was ordained Priest. Was Prefect in the College of Fordham (St. John's College, New York) in 1852; then returned to France when he was ap-

pointed Professor at the Seminary of Blois. Was drafted out to China in December, 1855, arriving at Shanghai on the 9th of February, 1956. Received at Tongkadoo by the Rev. Father Lemaitre as a young man, full of ardour and zeal; speaking English fluently and well acquainted with the customs of the English people. He was appointed Minister, Procuror and Missionary for the French Concession and International Settlement. At that time, the Jesuit Mission had only one "anchorage" in the French Concession, in Rue du Consulat; there was a shed there which served as a chapel. Father Desjacques used to officiate at the chapel on Sundays; but did not reside in the Concession until 1860, when St. Joseph's Church was being built; the foundation stone of the church was laid that year on the 15th of April by General Cousin de Montauban. At the end of the summer of 1864, he was sent to Pootung, where he remained as the Superior for eight years. He, alone and single-handed, did the work of several missionaries. In 1868, he built the little chapel on the summit of the hill at Sicawei; that was the beginning of the pilgrimage. In 1872, he returned to Tongkadoo as Minister in charge of the parish. During the summer of 1872, he was appointed to the parish of St. Joseph where he remained for twelve years until the date of his death. Early in June, 1884, his health began to fail; by the 11th of that month, his physical strength had reached the limit of resistance; he received the last sacraments, and expired at the age of sixty on the 17th of June, in Yangkingpang in the very building which he had seen springing up twenty-five years before, and where he had accomplished so much.

Father Desjacques was a man of lively temperament, generous to a degree, devoted to everybody, and extremely popular both in the Concession and in the Settlement. He used to rise at three in the morning to attend to his duties and self-imposed tasks. He published two works, viz: "*Moeurs Chinoises du Kiangsou*" and "*Le Poutong.*" A French and Chinese Dictionary which he was compiling was left unfinished at the time of his demise.

Divine Providence had indeed bestowed upon him those qualities that go to make the true missionary, and, during twenty-eight years, he devoted his talents liberally to his calling. His memory, and above all the influence of his labours, will survive him for many long years to come. He was proud to have been a "Savoyard," of the country of St. Francis de Sales.

HIPPOLYTE BASUIAU: Born in Douai, France, on the 10th of January, 1824. He was an only son and, for that reason, his mother kept him beside her during all his studies, which fact

made him modest, reserved and even restrained in his conversation. He had an intensely artistic temperament; his skill as an artist and musician was of exceptionally high merit. To keep him near her, his mother obtained for him the services of private tutors, who helped him on with marvellous success. At the age of seventeen, he was the conductor of the Orchestra in his native town. He was a fine pianist, but his favourite instrument was the violin. It was thought that young Basuiau would take up the profession of a notary-public or a lawyer; but this was not to be, for, at twenty-three years of age, he presented himself at the Noviciate of St. Acheul. He entered the Society of Jesus on the 20th of April 1874. From 1848 to 1851, he was at Brugelette to finish his literary and philosophical studies. Spent seven years at his studies and was Director of Music for the same number of years. Was ordained Priest in the autumn of 1854. During nine years, he was the Procurator of the establisment in Rue de Sevres, Paris. He took a leading part in the founding of the order of the "Dames Auxiliatrices." Resided nine years in Paris. Arrived in Shanghai on 2nd of September 1865. Took a prominent part in promoting the work at Sicawei and in Shanghai. In 1884, he went to Hongkew with St. Francis Xavier's College when the College was removed to its new quarters in Nanzing Road, but remained the Superior of St. Joseph's parish until his death, which occurred at 9 p.m. on the 21st of August, 1886.

JOHANN TWRDY: Born in Silesia, on 24th of March, 1846. A descendant of the illustrious family of Henri, Duc de Rohan-Gié which emigrated from France during the 17th century. At the age of 15, or 16, he left his home in spite of the opposition of his family, he embarked on a sailing vessel as cabin-boy to see the world. Visited the United States of America, South America and finally came to Shanghai where he met Father Desjacques who revealed to him his real vocation. In 1864, when eighteen years of age, he entered the Seminary of Tongkadoo, which was conducted by Chinese Priests, and commenced the study of Latin and philosophy together with the native seminarists. In 1867, left the Seminary to enter the Noviciate of the Society of Jesus and took up the study of theology. From 1870 to 1871, was Superintendent and Teacher of Latin in the Sicawei College. Completed his theological studies in 1873 and was ordained Priest on the 6th of September that year. From 1873 to 1874 was missionary at Haimen. Recalled to Shanghai on the founding of St. Francis Xavier's School, of which he was appointed Headmaster. From 1874 to 1878, was Professor of English, French, Mathematics, Science, Music and Drawing in St. Francis Xavier's School, and

missionary in St. Joseph's parish. From 1878 to 1882 was missionary at Ningkuofu, Anking, and other places in Anhui province. Was recalled in 1882 and took up his former work in St. Francis Xavier's School until 1884. From 1885 till 1907 was again engaged in missionary work in various places in Anhui province. On the 18th of March, 1896, narrowly escaped assasination at Sukiapu. From 1907 to 1908 was Professor at Aurora University, Avenue Dubail. From the end of 1908 until July, 1910, was missionary at Yangchow. Died in Shanghai on the 2nd of August 1910.

St. Francis Xavier's College, now no longer a mere school, has had a remarkable career during the past sixty years; it has turned out men who have gone to every corner of the globe, and men who have distinguished themselves in every walk in life, much to their own credit and to the honour of the Institution in which they received their early training; some have made the supreme sacrifice in the Great War. In conclusion, I can only wish the College—the first and senior Educational institution in this growing city of skyscrapers, this city of the fifth magnitude—even greater success and prosperity in the future.

CHARLES KLIENE



REV. BRO. BRETFELD

REV. BRO. JOHN BRETFELD, S.J.

Bro. John Bretfeld, S.J., born 7th May, 1875. Entered the Society of Jesus, 1st May 1891. Died 24th February 1898.

John Bretfeld was born in Shanghai and was baptized on 19th October 1881 at St. Joseph's Church by Rev. Father Basuiau, S. J. He was admitted to St. Francis Xavier's School on 2nd March 1882 when he was 6½ years of age, first as a day scholar and later as a boarder. The school was then at Yangkingpang. Two years later 1884-1885 the school was transferred to Hongkew. John was then 9 years of age. At the age of 15 he entered the Novitiate of the Society of Jesus.

During the years spent at Hongkew, John had an examplary record and above all his striking and great affection for the Fathers was remarked by all.

Shortly after his First Communion little John announced at home that he wished to become a Jesuit. He was then big and strong and was assidious at his work and comparatively advanced in his studies. At the age of 14 years, he was employed as a Master over the little ones and he then showed much courage, virtue and great devotion.

Though at first he was refused, he asked again to be admitted into the Society of Jesus. His father's permission was necessary and was given in writing.

Brother Bretfeld began his Novitiate at Sicawei with eight other young men. It was six days before he was 16 years old. Brother Bretfeld was the tallest and seemed the strongest of the nine Novices but he was destined to be the first to die.

After his Novitiate, he was sent to the Observatory which post he held until he died and in which his work was invaluable. The telephone is in much use at Sicawei to answer a very large number of enquiries from persons interested in the state of the weather on the Coast. Captains about to sail with their ships, managers of firms expecting a ship or travellers who hesitate to sail. The Brother had to answer all these enquiries and being proficient in English and French and all the Chinese dialects spoken in Shanghai, he was of much use to the Observatory.

During the five years he spent in the Observatory, the Brother became far and widely known. He had prayed earnestly for the conversion of his father but it was only by the sacrifice of his life that he was to win the soul of his father for it was shortly after his death that his father embraced the Catholic Faith and was baptized.

As the year 1898 commenced, the Brother was destined to render still greater service to the Observatory when he was suddenly called back by God on the 17th February 1898.

Two young seminarians from Austria who were travelling for their instruction, came to visit Sicawei. Brother Bretfeld had his dinner with them and during the meal he felt a sharp sudden pain but he did not show any sign of it but still had the courage and strength to struggle a few days longer.

On the 21st February which was a Monday, he had to be sent to the infirmary and the day after, the Doctors pronouneed it to be a case of peritonitis of a very serious nature.

On Thursday 24th February at 3 p.m. he received the Viaticum and the Extreme Unction and at 6.30 p.m. he died sweetly without any agony and in the peace of the Lord and accepting his death with great generosity.

His father was moved by the unanimous praise of his son in all the newspapers in Shanghai and was deeply touched by the charity of the Fathers who undertook the education of another of his sons who was an invalid.

It was evident that Brother Bretfeld was praying to God for the conversion of his father. A good Catholic friend of his father's, Mr. A. E. Knights, who was John's Godfather at baptism, called on Mr. Bretfeld when he was ill and persuaded him to see a Father from St. Joseph's Church. A few days later, in March 1900, Mr. Bretfeld was baptized and Mr. Knights was his Godfather. Of the family, Brother John alone was not present or rather he was invisibly present at that touching scene for which he had done so much. A few months later, Mr. Bretfeld had a relapse and before his Godfather, some of the Fathers, his wife and children, he was overtaken by the most consoling death that one could wish for.



REV. BRO. ALBOIN

BY EX-BOARDER

The march of Time has left many traces in its wake, traces that may, perhaps, be obliterated only after the present generation has succumbed to the inevitable for each and every one of us must one day answer the call of the Creator, be it early or late, but even then the spirit lives!

And thus, throughout the eventful half-century since the Marist Brothers diffused their kindly influence into obscure Cathay to give birth to our present College and other educational institutions elsewhere in this country, like a mighty oak does to its many branches, many have come, but many have also gone, forever!

Perhaps one of the saddest events recorded in the annals of the College was the passing of the late Reverend Brother Alboin, a blow from which all those who had come in contact with the deceased took a long time to recover. There are still many today who had been in close association with the late Brother Alboin so that a brief resume of his life may be of interest.



THE YOUNG CAPTIVES

The late Brother Alboin who passed away at the age of 58 was born at Belmont, Loire, France, on the 2nd November 1867 of excellent Catholic parentage. Blessed with an early vocation he took the religious habit before he was sixteen, the exact date being 2nd April 1883, entering the Novitiate of the Marist Brothers at St. Genis, Laval, on 30th September 1887, just before completing his 20th year and soon after made his perpetual vows at the early age of 22, on 15th September 1889.

Thereafter, he gained extensive experience as a teacher in several parochial schools in France prior to embarking for China, then an obscure land, following the example set by the great Missionary-Saint, Francis Xavier, in whose honour our College has been named. The late Brother Alboin arrived at Shanghai on 26th August 1893 and was assigned to the present St. Francis Xavier's College where practically the rest of his days were spent.

A firm disciplinarian makes a model teacher, such must have been his ideal for he adhered to this principle rigidly during his life in the



THE NORTH TOWER

College which actually commenced in the Second Division on the staff of which he served for three years. At the end of that period he was transferred to the First Division which marked the beginning of a long period of 30 years, spending the remainder of his life in the famous second class where he virtually held the reins of education.

The author, who is fortunate like many others to have been one of his pupils in this particular class which was generallly recognized as the 'gateway to success' may still recall the strict discipline enforced at all times while feverish preparation was being made for the local Cambridge Examinations. The unequalled success attained by the pupils of the late tutor in these examinations (Junior) had become a byword in educational circles in this city and the very few failures encountered during the 30 years testified to the ability and patience of the teacher.

His determined nature and love of discipline which may hardly be termed harsh or over-exercised, caused him to be feared and at the same time respected by those in his charge, but unlike other teachers



of his type, his strictness also won for him the love and esteem of his pupils. To appreciate fully this statement one need only question any of his former pupils and their reply in every instance is identical. Those tens of lines which were so readily given his pupils as a form of punishment for trifling offences had their beneficial after-effects and though he was strict, justice was invariably dispensed in the proper manner.

'It never rained, but it poured,' this is what many of us used to think, but now that we may look upon the past we find that the showers have only served to make the verdure appear more beautiful in the bright sunshine of after-school life.

The late master also took a keen interest in the sporting activities of the college and it was not an uncommon occurrence when the return of a successful collegiate football team from a match was greeted by a round of firecrackers personally set off by him. We used to think that he abhorred noises of all sorts, judging by the manner he punished rowdysm on the play-ground and those who disturbed the quietude of the class-room or even of the corridor (either by carelessly dropping a pencil or book on the floor or dragging one's feet on the floor of the latter which was sometimes stopped by a box on the ear of the offender)



and yet on the occasions mentioned before he would be the first to depart from his own principles in order to add zest to the celebrations.

He also took a great interest in amateur dramatics and some of the best productions by the pupils of the college were the result of his untiring efforts. It used to be an annual event just before the college broke up for the summer holidays to stage a play in conjunction with the distribution of prizes. This necessitated months of conscientious rehearsing and it was during these periods of practice that he would sacrifice part of his sleep at night regardless how hard the day's work might have been to coach each actor at his part. The writer had taken part in several of these plays and it was on these occasions that he was afforded a splendid opportunity to peer more closely into the inner self of his late tutor.

Possessing a keen sense of humour blended with a kind disposition he then appeared as a totally different person who formed an interesting contrast to the stern teacher that he was in the class-room. He was



THE YOUNG CAPTIVES

even inclined to be childish in his mannerisms which must have been solely prompted by his concealed genius as a dramatist. But strange to say, his second nature if we may call it, would vanish when we turned our backs upon rehearsals as he would be the same disciplinarian the next day in the class-room.

During the latter part of his life he suffered a great deal from an illness which eventually precipitated his end, but he bore his sufferings in silence and with great fortitude until death took him from this world on 12th November 1925 to leave behind a gap which has been found difficult to fill. Prior to his death he was appointed Sub-Director of the College but his humble nature kept him from fulfilling the administrative part of his duties as he preferred to be with his pupils.

A humble but fitting monument was erected over his tomb by his former pupils as a token of their love and esteem but contrary to the words of Shakespeare here is one instance in which 'the good that this man had done during his life will live on forever after his death' for the late Brother Alboin has left behind him a memory that will be cherished by all upon whom the beloved teacher had shed his affluence during his life time.



Mr. E. Bell 1878

MESSRS. ED. AND J. BELL

Life is full of surprises and, certainly, it was a sad surprise and a terrible shock on the 9th of May, 1934, when a telegram came giving the news of Mr. Edward Bell's death. But, what must it have been to his wife and family whom he so tenderly loved, and with whom we all sympathised and still do for their great loss?

At first acquaintance, Mr. Bell seemed to be rather cold and distant, but as people got to know him they found that 'the more they knew him, the more they liked him.' Many have said so over and over again. One of the best proofs of this is the devotion his workmen had for him. When other concerns went on strike, his men refused to do so, for he treated them well, though strictly. Whenever a new contract was about to be begun, he used to call his principal men together to talk over the ways and means to carry it out in a proper manner. Each was allowed to give his opinion, and, the decision arrived at, off they went to carry out the work efficiently. What the workmen did when he died speaks eloquently enough. They held a meeting, and the principal workmen made all the other employees promise to do their utmost to

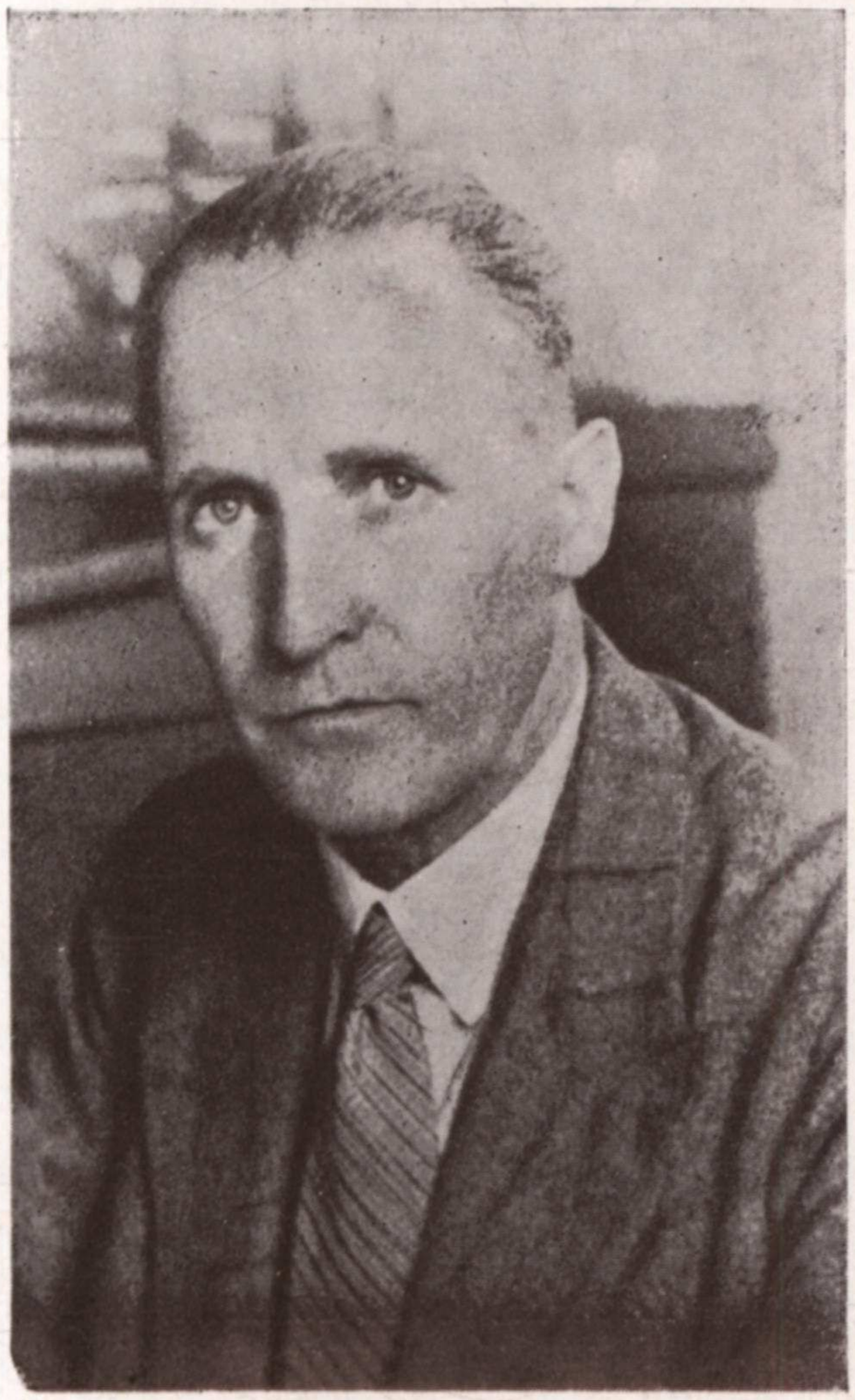
continue on the good working of the mill in honour of their late regretted Master.

Mr. Bell was a most devoted husband and father. He was always thinking of his family and it was for them he worked so hard. His great anxiety was to live long enough to be able to establish his children well in business. When I last saw him he said to me "I hope God will give me another five years of life so that I may be able to see the boys settled properly." But God decided otherwise, and took him to Himself. He must, at that time, November 1933, have felt he was sinking, but he said nothing about it, not wishing to alarm his good family.

He was a man of sincere, but unassuming piety. When travelling he would, many a time, take his beads, which he was never without, and quietly recite Rosary after Rosary. It was a great delight to him to do something for the Church. He it was that built the Church at Zi-Ka-Wei, the late Mr. W. Dowdall being the architect. The Churches at Huchow and Mokanshan, as also the Chapel of the St. Joseph's Association were erected by him at bare cost price, I believe. Many other Churches in the interior have been erected at moderate cost, thanks to the advice and plans be gave the Missions gratuitously.

How many did he not help without anyone else being the wiser! Sometimes he had to suffer from ingratitude, but the only remark he would make would be "Let us leave it all to God." At the graveside many said they had attended to show their great respect and gratitude towards Mr. Bell, for many a time he had helped them out of difficulty —that he was a universal friend. He died as he had lived, piously and resigned to the will of God. In him the College lost a great friend and benefactor, for he took great interest in his old Alma Mater.

In the building-up of his business, he was ably assisted by his brother, John, who died some years ago. John was liked by everybody, and his death was a great blow to Edward for they were very much attached to one another. His death occurred after an operation, but not immediately. A few days before his death I went to see him, and though at that time he could recognise no one, as soon as I spoke, he exclaimed "Oh Brother, how are you." Edward was delighted at this, for he thought it was a sign of his recovery, but, alas it was not to be, and he died a few days later. He was not long survived by his widow, and in them, also the College lost good friends. Their name is perpetuated in the College, for they donated a sum of $10,000 to found bursaries for the education of poor boys. A good many have already benefited thereby, and are now holding good positions. In both Edward and John Bell, the College had ex-students of which it is proud, and whose names will be ever held in esteem and affection by the pupils of St. Francis Xavier's College.



MR. E. MOLLER 1885

MEMORIES OF AN OLD ST. XAVIER'S COLLEGE SCHOLAR.

Every schoolboy is proud of his school, and this feeling never departs, though many years may have gone since we passed the doors of the old school for the last time.

Old men never forget those happy days of their youth—and like myself, no doubt, many of the old schoolboys sit back in later years, think and dream of all that has taken place those many years ago, remember the panorama of all the faces of the boys which they used to meet and play with in days that are gone, and recall with the greatest brightness and clarity the outstanding incidents of their college life.

To me the name of St. Francis Xavier's College brings up the representation of a golden institution which fostered and cared for me from the earliest days that I can recollect. When I say this, I think it is so in literal truth, because as a little child, I used to be wheeled down in a rickshaw—passing the present Bubbling Well Race Course—down Foochow Road—and then on to the old St. Francis Xavier's

College which in those days occupied buildings right opposite the present institution of St. Joseph's in the Rue Montauban, French Concession.

In those far-off days, I was such a tiny kiddie that I sometimes got lost in Foochow Road, and unable to find the school, got the jinrickshaw man to take me home again. In fact I believe my name will be found entered on the College Roll as far back as 1879.

During the school hours at that time, I can distinctly remember being permitted to go round with "The Book" which used to be taken daily to the classrooms. How proud I was of that!

I can remember how the boys played marbles, but being such a youngster I was ordered out of the way, and used to look on with a great deal of awe and respect for the bigger boys who were then playing.

Time passed, and for a few years I was taught elsewhere, but when I grew older, I found myself back in the old College after it had been then recently opened in Nanzing Road, and there I remained for some years taking advantage of all the enjoyment to be got out of my schooldays.

I was not a brilliant scholar, but if there was any game going on, or any excuse to get out, I was all-out to take advantage of it.

It seems to me as I write this little remembrance of the old School, I can see before me once again the kind faces of Father Sherry, Father Storr, our old Reverend Father Superior, and also good old Brother Moulin, who used to sell the boys marbles, provide the footballs, etc.

There are still alive some of the boys whom I used to know in the later days of my second period at St. Francis Xavier's College, and those friendships made at the school have gone with me during all these many years of life. I still enjoy the great friendship of Antonio Diniz, Jose M. Tavares, Luigi de Luca, and some others of the old school chums who are still alive—though it is a matter of deep regret that many of the old faces which were with us in those days have passed to the Great Beyond.

One of our principal pleasures was got from the "Game of Battles" which we used to have twice a week. What great fights we used to have, trying to protect ourselves with the red and green and the blue and yellow shields which the Fathers used to give out to us! How we used to pick out the hard balls and try to hit our opponents a good hard whack when we could! Many a happy laugh I had when a good blow in the eye was the result of my throw.

The good old game of football used to be participated in by all the boys in the School. Even the Fathers joined in, and this gave us a good deal of healthy exercise, and assisted in passing the time of recreation.

As I grew older I was made to take part in the "acting performances" for the Prizegiving Days. This was a great trial to me because I was never a good actor, and the rehearsals involved many tedious hours after schooltime.

Even in my schooldays I was a great lover of horses, and used to plot how I could escape to the Race Course on racing days. If you, older boys, will remember, the door at the entrance to the School was opened by a boy in the porter's room outside, by pulling a string to release the door-catch when the bell was rung. I soon tumbled to the idea that this would be an admirable way to get out of the school before the noon closing hour. The difficulty was how was I to get out of the necessity of lining up with the other boys in the class room. In those days there used to be a bell rung five minutes before it was necessary for us to line up, and then followed a second bell at which we used to immediately line up at the entrance doors, and be marched by the Fathers to the classroom.

My idea was to hide myself in one of the lavatories situated in the college grounds, and to wait there until the second bell had rung and everyone had gone to the classroom. Then I came quietly out and got round under the low bushes that surrounded the doors and so to the front entrance of the school. There I rang the bell, the boy opened the door, and out I dashed and off to the Racecourse. This happened quite a few times, and I thought it was grand, but unfortunately I boasted to my chums of what I was doing, and gradually the number of truants increased to an appalling extent. The result of this was that one fine day when the first bell was rung there was a general scramble for the lavatories which attracted the Fathers' attention. We hid in all innocence, and when the second bell went, we waited a few minutes to feel that all was safe, then opened the doors and came out. Lo and behold! Two Fathers were quietly waiting outside for the whole bunch of us ! ! ! !

The nett result was that a general explanation took place before the Father Superior, and afterwards a great many sore hands was the order of the day, as we had a very sound caning.

I do not know if it is done nowadays, but in those olden days when the Range Road was free and St. Xavier's College was nearly in open country, we used to have many foot paper-chases. Those happy meetings brought out the gameness of the old St. Xavier's schoolboys because we were given a pretty stiff run across country.

During all the years I was at school I only knew of one serious accident, but it was a terrible one. One of the boarders, Willie Burr, started to slide down the balustrades of the main stairway from the fourth floor. Somehow he overbalanced himself when getting on, and

crashed to the stone floor at the bottom. In one respect his end was merciful for it was instantaneous. He was buried in the Pah-Sien-Jao Cemetery with all the school in attendance.

The Fathers who taught us had a great affection for their scholars, and many a time I can remember when they brought us out to Sicawei; many a time that they got the bigger boys to make large paper balloons in the school grounds. These we filled with heated air by lighting fires under the opening of the balloons. Then they were released, and away they went sky-high over the buildings and far away.

Those good old happy memories have never been forgotten, and I suppose there are still many of the old classmates of those years who will look back during the present Jubilee of the College, to the pleasures and troubles of their own school lives so many years ago in Nanzing Road. And I am always sincerely hopeful that the hundreds of boys to day at St. Francis Xavier's College will take with them into their later years the thoughts of their happy schooldays in all their changing phases—from the little boy in short pants to the important young man in long trousers.

I sincerely offer to the Reverend Brother Antonin and all the other Brothers who are devoting their lives to the education of so many hundreds of boys, my earnest congratulations upon this great occasion of the Golden Jubilee of St. Francis Xavier's College. It is my sincere hope that this good and great old School will carry on its life of usefulness for many decades to come, and may it be the means of bringing into the life of Shanghai many great and good men, who in after years will remember that the prominence of their later lives has been due to the very kindly assistance which the Reverend Brothers of St. Francis Xavier's College have given to them in their education.

May the good Providence bless "St. Francis Xavier's College."

ERIC MOLLER

REMINISCENCES BY MR. P. T. RIVERO. 1880



MR. P. RIVEIRO 1881

It is with deep sentiments of gratitude that I attempt to recall very briefly the memories of the Fathers I knew, as a pupil, in the old St. Francis Xavier's School, more than fifty years ago.

REVEREND FATHER BASUIAU: He admitted me into the School in 1884. The remembrance of that first meeting has never left my memory; it made a very strong impression upon me. He was a venerable priest, reserved and dignified but very kind at the same time. He taught music for which he had an exceptional talent. He was loved by all his pupils.

REVEREND FATHER DESJACQUES: Endowed with a happy disposition he knew how to make everybody happy. His consideration for his pupils was remarkable. The surviving pupils of the old school revere the memory of this amiable and good priest.

REVEREND FATHER PITTAR: He was our Prefect and Parish Priest at the same time. Nature had given him a serene countenance which fitted his calling admirably. He worked assiduously at the spiritual and temporal advancement of the pupils confided to him. His memory is held in veneration.

REVEREND FATHER TWRDY: He was the great teacher of the school and its first Prefect, a man of rare intelligence and sterling qualities. His numerous pupils, under his direction, made rapid progress. He, like Father Bassiau, was a great musician.



R. F. PITTAR S. J.

Of the other teachers whom I knew in the School special mention must be made of the Reverend Fathers Baugendre and Tournade and also of three scolastics who also taught at the school before their ordination:

BROTHERS LE GALL, LE CORNEC

and *BOUCHER*: Of them all it can be said that they were entirely devoted to the service of God and consequently animated with great charity towards their pupils. Their teaching was excellent. They imparted to us not only secular knowledge but also the moral and religious training which constitute a real christian education. Ministers of Jesus Christ they were guided by his teaching and they taught us to seek first the kingdom of God and his justice in order to be happy in this world and in the next.

Our intercourse with them was very cordial and truly pleasant, and they delighted in spending their leisure hours with us. They knew also how to win our hearts to the love of virtue and to fill them with a desire to practise it. Their words emanating from men who had renounced everything to live solely for God made deep and lasting impressions in our minds, and, I hope, have guided many of us through life.



MR. A. S. DOS REMEDIOS 1885

On Sunday, September 2nd, 1934, I had occasion to call on the Rev Bro Director in reference to the re-admission of a Chinese lad to the college. I wonder can I put into words my feelings as I came into the old place—into the class-room where I had been admitted, away back in 1885, and placed under the care of the Rev. Brother Joncour. It was a delight, overshadowed by sadness, to stand there and dream again the memories of those old days.

Brother Joncour, a most patient and painstaking man, with his class of thirty small boys, between the ages of five and seven; with a good nature that won the hearts of all who came under his care. Good nature, well seasoned with firmness, too, for on a nail beside his desk—as a warning to the wayward—hung the eternal cane. Nor was it in idle warning either, as only too often I found to my cost.

From Brother Joncour's room I graduated into the higher classes—under Brother Bretfeld, then Fathers Beauvais, Gautier, Le Biboul, Van Bosseline, and Kennelly. The cane was ever at hand in case of emergency, but most generous in its use was Father Van der Linden. Yet may be, from that very generosity, he did all the more for me, and

I still think more than kindly of him, remembering all he did for me, orphan as I was.

Another very dear souvenir in my life is the memory of Rev. Bro Mouly. One incident stands out as I look back over those days. It was the eve of my First Holy Communion. I think I was the only boy in the class who had no prayerbook. Brother Mouly called me to his office and gave me "Daily Devotions" as a souvenir of the occasion. The incident, and his kindly words I have never forgotten.

Brother Mouly was the "business head" of the school. He sold us jam of his own manufacture, chocolates, and other such delicatessen. Profits, I'm afraid, there were none, for he never charged enough for his wares. Moreover, there were occasional, if not regular, losses of stock, resulting from shop-lifting and other such devices—, whenever, in fact, the golden key of his go-down could be captured!

It was just at the close of my schooldays that St. Xaviers passed from the control of the Fathers, and the only Marist Brother who could share in the credit of my scholastic career was Brother Frederick! He was a sincere friend to me, and my term under his direction was all too short. I will always think with gratitude of the deep interest he took in me—of his kindly words of counsel, now that I was no longer a child but a lad of fifteen. At that age, in February 1896, I passed out of school to face the responsible world and earn my daily bread.

SOMNAMBULA

By E. J. Martinho-Marques

Boom, boom, boom, boom!

The old school clock pealed the sixteenth hour and reverberated over the deserted quadrangle. Four o'clock! School time was over for the day.

I was only a passerby on Nanzing Road, but the familiar sound of those bells halted my steps. I turned and looked into the spacious ground and vividly recalled the scene of my school days. There was John Chinaman's hut, where many a copper had been spent on toothsome delicacies with which to satisfy my youthful gastronomical cravings. There were those tall and wide, solid columns of brick where much time had been absorbed doing "posts" in requiting boyish faults and misdeeds. Except for a few minor alterations to her facade and a new coat of paint, the Alma Mater was just the same as she used to be.

Orderly files streamed through the long corridors and down the stairways. They poured out of the building and filled the square with laughing, yelling groups of boys.

And this scene urged me to write of "my days" though there are the still earlier impressions of my predecessors, which are, undoubtedly, more vivid and more interesting than mine.

Clearly I remember that very eventful day when I first entered the St. Francis Xavier's College. I was just a mere stripling, ignorant of the disciplined routine of a great school. I was assigned to a desk and seat in the midst of forty other boys, of various ages and sizes, all newcomers on this opening day of a new term.

Brother F—, I well remember him, was a genial-souled teacher who made the youngsters in his classroom quickly feel at ease with him. So much I recollect because I wasted the few opening hours of my scholastic career poking my neighbour in the ribs. He was a timid looking creature and I thought I would impress myself upon him, if even by dint of fistic persuasion.

"You must not play in class!" Brother F—cautioned me.

I struck an innocent pose and held my hands together on the desk before me. The moment my tutor turned his watchful eyes elsewhere I prodded my next-door companion again, this time with added zest. Needless to say, his vocal protest against this method of assault only served to shatter the peace of the classroom and focus on me the attentions of the good brother and his other pupils.

"Come here!"

I slipped out of my seat rather reluctantly and approached Brother F—who had taken a stand on the floor beside his desk platform. He eyed me with feigned displeasure, with a merry twinkle in his eyes, and my youthful heart quailed within me.

"If you do that again I shall cane you!" he warned, and his threat was supported by the production of a fat cane with which he swished the air beside him.

I was in a rebellious mood.

"I don't care!" I retorted.

"Put out your hands!" he ordered me. I shot out my right hand recklessly and he gave it but a playful tap with the rod.

"I don't care!" I returned his gesture.

His next was a trifle harder.

"I don't care!" I stubbornly repeated.

His third attempt to break my rebellion worked like a charm. I returned to my seat, sobbing as if my heart would break and nursing an aching palm. And the thought that forty other boys had witnessed my fall from grace only helped to open my floodgate of saline tears. But in my other hand I clutched a sticky piece of toffee which Brother F—had pressed into my fist after the caning.

This was the first of my impressions in the Marist educational sphere. My association with Brother F—, unfortunately, terminated suddenly during the summer holidays when he was called away to the colours of his country in the upheaval of the Great War. Years later I was to meet him again but he did not remember the incident.

Two years later the business of my educational training passed into the hands of Brother C—. He was one of those young teachers who made themselves popular not only with their own pupils but also with the rest of the school. A capable and an all-round athlete, he was constantly called upon by the boys either to participate in their games or to fill the role of umpire.

I cannot rightly recollect the date, but it was during the period of his tuition that the next milestone of event in my life was laid. Some friction or other had occurred between the foreign and the Chinese boys. This affair, in which a small group had become involved, soon developed into a general argument, resulting in a free-for-all in which the entire school took part.

I decided that my tender age was no handicap to joining in the melee and forthwith sought someone of my own size to challenge to a fistic duel. Here Fate intervened in the person of a senior who bodily carried me away from the milling crowds of fighting students and deposited me in the safety of John Chinaman's hut. The proprietor of this "tuck-shop," for sundry reasons, had quickly absented himself from his shop when the riot started.

Balked of my desire to take a hand in the fighting I set about to make the best of a golden opportunity. Sweetmeats galore surrounded me and there was no apparition of a Frankenstein official to prevent me from helping myself to this heavenly store. I stuffed my mouth with odd mixtures of toffee, "tucks" and what-nots.

When the disorder was finally quelled Brother B— made a tour of inspection of the quadrangle. He did not overlook John Chinaman's headquarters. There he found me with my pockets crammed with loot. I didn't mind the "one-hour post" he penalised me for my misdeed, but that I had to return the contents of my pockets back into stock almost broke my heart.

Then followed a few terms in which nothing eventful happened as far as I was concerned. Then, one day, when I had already attained a seat in Class VII, I made my abortive attempt to break into the sphere of music. Herded together with a dozen other boys I was marched into the music-room where Brother V—awaited to conduct us in a vocal test.

"Can you sing?" he asked me when my turn came.

"Yes, brother!" I insisted.

Seating himself at the piano he struck the keys with one hand and led us on with the other. A chorus of discordant voices trailed on behind the piano notes.

"Do, re, mi, fa, sol—"

Brother V—threw up his hands in despair.

"Stop, stop!" he pleaded.

The aspirants to operatic fame recovered their breaths and grinned sheepishly at one another.

"Who made that funny noise?" he asked, casting his eyes searchingly over our faces.

I glanced sharply at my neighbour with an accusing look. Brother V—must have noticed my gesture.

"You can go back to your class," he smiled leniently at the boy. I grinned humourously.

"Let's go again!" Brother V—continued.

There was a hurried clearing of throats and a shuffling of feet.

"Do, re, mi, fa—"

Suddenly I realized that the music-master was staring at me. I gulped down nervously and felt a cold shiver trickle down my spine. I didn't like the look in his eye.

"So!" he scowled ferociously. "So, it's you, after all!"

I blushed to the roots of my hair. The rest of the singing class tittered and one particular rival stuck his tongue out at me. I prayed for the floor to open up and swallow me, but no such thing happened.

"You can leave the room," Brother V—waved at me. "And you might tell M—to return!"

And so M—returned to the singing fold. He was one of the few boys who were finally selected to sing in the school choir.

The years rolled on and I found myself in Class IV struggling with the problems of algebraical, mathemetical, and other mysteries. The date of the Cambridge Examinations was fast approaching and the teachers were endeavouring to instill knowledge into our ever growing brains. Evening classes were held for the benefit of the examinees. It is still a wonder to me how the Marist Brothers manage to toil throughout the day and evening and still display all that patience and interest which is characteristic of the tutors of the St. Francis Xavier's College.

However, there was I embarking on a course of higher education and still taxing the patience of my tutors with pranks and devilments. In Class I, a small group of seniors, envy of the whole school for their athletic prowesses, struggled along with their own studies. We, "the Fourth," never ceased to waylay them after the evening classes and challenge them to chase us through the streets. The mere thought of their indignity in publicly chastising us was sufficient to deter them from carrying out their intentions.

One evening, as we had been released from our work some five minutes earlier, we hurried to the floors of the Hongkew Market and collected all garbage refuse we were able to find. And then we waited for our beloved seniors.

A warning from a "scout" sent all hands to their posts and, as the "glorious First" paraded through the street below with their books under their arms, we pelted them furiously.

But we discovered we had left a big flaw in our plans. We did not make any provisions for a retreat.

The seniors responded to the challenge and quickly surrounded the Market. We crept down a rear stair and attempted to slip through the cordon.

How the rest of my comrades escaped the judicial wrath of the "First" still remains a mystery to me, but R—and myself were finally rounded up in the Quinsan Garden. And there, without ado, our captors produced fountain pens from their inner pockets and delivered their contents over our faces. Thus ignominiously ended the affray and we were compelled to go home looking like "niggers"—except that the blue-black liquid was distributed in uneven patches.

It took me a whole week to get the colour off my skin but from that date I held a wholesome respect for my school seniors.

December arrived with Examination Week. Assembled at the Town Hall together with a hundred other boys and girls from the city's other scholastic institutions, we strove to put down in writing what the Marist Brothers had heroically endeavoured to drive into our heads. Needless to say, the old school sallied through with flying honours.

When the list of the successful candidates were published six months later and I espied my name amongst them, I swelled with youthful pride and felt that I had already conquered the world. But how much more it reflected on the reputation of the teaching of the Alma Mater!

Unfortunately my scholastic career terminated soon after. At that time I was happy to be able to saunter out into the world but each time I remember that date how I wish I was able to stay on in school for the rest of my life. And now a new generation is looking forward to its graduation day.

THE THEMSELVES CLUB

Some are born great, some achieve greatness, and some have greatness thrust upon them. But all men, whatever their station in life, whatever measure of success or failure has been their lot, have one privilege in common—reminiscences. What greater joy is there than in reviewing the events and scenes of boyhood days! What memories are more lasting!

I have been extended the honour of chronicling in this Jubilee Album an outstanding event in my memory of schooldays. What more fitting, then, than to tell the tale of the Great Strike engineered by The Themselves Club.

Those who have no intimate knowledge of The Themselves Club are entitled to a few words of explanation as to the origin of this fraternity. It was formed by the members of the 4th Class of 1918. With such swashbuckling leaders as Frederick Witschi, Louis Sirot and Eugene Potsniakov, other classes had to look to their laurels on the field of sport, while others of the class upheld the glorious tradition of the School in the realm of studies.

In the early Summer of 1918 Shanghai was experimenting with daylight saving and all clocks in the city had been advanced one hour. Classes therefore ended at 4:30 p.m. (actually 3:30 standard time) instead of at 4:00. While this gave us an additional half-hour of recreation, we unreasonably felt that it was an injustice not to have classes end at 4:00, the same as when standard time was in effect. Of course, we conveniently overlooked the fact that School commenced at 9:00 daylight saving time, instead of at 8:30.

The seeds of discontent, once sown, found fertile soil and in a few days we were nursing what we considered a real grievance. The leaders of The Themselves Club foregathered one Wednesday afternoon (a half-holiday) and decided to call a strike. Emissaries were despatched to apprise the rest of the Class of the momentous decision, and such as could not be reached that evening were informed the following morning. Some of the more timid boys who at first baulked at the idea were called "funks," "chickens" and other opprobrious epithets and threatened with dire penalties unless they gave their word to support the cause.

Up to the 10:00 a.m. recess, however, no definite plan of action had been formed. During the recess an impromptu meeting was held at which a complete programme was evolved, to be carried out that very afternoon at 4:00. With a definite plan in mind and action so imminent, the whole class seethed with excitement. Never did the Brothers have a more distrait and unruly class. "Lines" and "post" were never more freely distributed or accepted with greater abandon than on that day.

It fell to the lot of Rev. Bro. Nazianze, God rest his pious soul, to take the Class that afternoon for French. Bro. Nazianze, with his majestic stature, portly build, rugged features and commanding voice, typical of his native Brittany, was, withal, one of those rare men whose innate goodness and gentleness of character were reflected in his face and kindly smile. Little did the good Brother dream of the exciting developments which were to take place that afternoon.

As the school clock struck the quarters and the dread hour drew nearer and nearer, the tension became almost unbearable—the air was electric. At last, after what seemed an interminable time since the three-quarers had struck, the clock chimes began to ring out the four o'clock message. Upon the stroke, Witschi loudly rapped his desk with a ruler. As one man, the whole class got up, knelt on the benches and began the evening prayer. It was Tommy Allan's week to read the prayers. Tommy was always good at reading and declamation, but he excelled himself for never was his diction more bold or clear.

This entirely unexpected turn of events dumbfounded poor Bro. Nazianze. He sat back in his chair, agape, utterly speechless. Recovering his poise quickly enough, however, he stood up and, in the voice of Stentor, ordered: "Stop!" In the hush that followed in the wake of that command, one could have heard the proverbial pin drop. He then advanced towards Tommy Allan, his two hands behind his back, and inquired: "What is the meaning of this?" Tommy, knowing that he had the moral support of the whole class, replied: "Brother, we strike." Then Bro. Nazianze, producing the cane he had been holding all the time behind his back and which his portly figure had concealed from our gaze, cried out: "You strike! I strike" and began to belabour poor Tommy.

Utter confusion ensued. The whole class was in an uproar. Tommy took ignominous refuge beneath his desk and those who were unfortunate enough to be within range of the cane felt its sting.

As suddenly as he had started wielding the cane, Bro. Nazianze stopped, threw the cane on the floor with a last violent gesture, and then slowly walked back to his desk. There he looked down on the class more in sorrow than in anger, abruptly sat down and began to weep. Immediately the whole class became as penitent as they had been insubordinate. Remorse rushed in and routed the spirit of rebellion. And when Bro. Nazianze began to expatiate on the enormity of our offense, making it apparent that he considered our action a personal affront rather than as a rebellion against Authority, there was not a single shirtsleeve which did not wipe away furtive tears of shame and penitence. Spontaneously the whole Class trooped up to his

desk and asked his personal forgiveness, affirming unwavering affection and loyalty.

Thus did the Strike end. Thanks to Bro. Nazianze's sportsmanship in refraining from reporting the incident officially to Rev. Bro. Director, we went off scot free except for the heartache that was ours for having so grievously hurt one who had always been kind and gentle to us.

The members of The Themselves Club are no longer youths. Many have left Shanghai. Some have crossed the Great Divide. But whenever any of the remaining few meet, they never weary of relating again and again their exciting experience of going on strikes.

CONCLUSION

I feel that this humble reminiscence would be incomplete without some word of appreciation being recorded of the feeling of unfailing good-fellowship and cheerful friendliness existing between the Brothers and their pupils, past and present. I am sure I voice the sentiments of all the members of The Themselves Club, as well as of all other ex-students, when I state that in the Brothers exists a body of men who not only devote their entire lives to the moulding of Youth, but whose kindly influence in our early years is a dominant factor in our after lives. Their interest in our progress and welfare continues undiminished and it is often a pleasant surprise to many of us to receive tangible proof of such interest. They may be counted upon as steadfast friends, rejoicing with us in our victories, sympathizing with us in our sorrows and misfortunes, ever ready with word and deed to prove their affection. Theirs is a difficult task, requiring a high degree of courage and devotion. They pursue it steadfastly, without seeking worldly acclaim. Yet their genuineness does not go unsung. Wherever ex-students gather, and, as is their wont, reminiscences are exchanged, always is there a word of praise, an expression of esteem, a gesture of affection for the Little Brothers of Mary.



MR. A. ZAMMATTIO 1921

REMINISCENCES BY A. ZAMMATTIO

I was born in Trieste, Italy, and came out to China with my parents in 1920, being then only twelve years of age. I had completed the courses of an Italian Preparatory School, and the first two years of a Technical Institute. The only language I could speak was, of course Italian.

Soon after my arrival in Shanghai, my parents decided to send me to one of the local Colleges to complete my education, and to say the truth I was not overjoyed at the prospect as my English vocabulary consisted then of only two words "yes" and "no." I suppose that everybody would feel the same way about it, as it is rather hard to attend a School where tuition is given in a language which is not familiar.

My parents decided to enroll me as a day scholar in the St. Francis Xavier's College which had been very strongly recommended to them by some of our friends. The preliminary formalities being over, I was admitted as a student of the College on the 1st February 1921, and was sent to the lowest Class—the 8th B—.

I shall never forget my first impressions of the School. In the beginning I found it very hard to accustom myself to the new surroundings. I could not associate with the boys as I did not understand them, and when in the playground I was usually left all to myself. I remember that some of the boys tried to play with me but I could not get at what they wanted. It was the same thing in Class—I found it very hard to follow the explanations given by the teacher, and besides the system of teaching was so different from that of the Italian Schools. I am sure many will laugh at me, but I remember very well that sometimes I used to cry and refuse to attend School because of what I then considered my troubles.

Even now I believe that if I did remain in the School, it was mainly because of the Brothers. They always had a cheering word for me, and fortunately I discovered that a few of them spoke Italian, so that my occasional conversation with them relieved somewhat the monotony of continually hearing a language which at that time I could neither speak nor understand.

Thanks to the patience and tireless efforts of my teachers, I was soon able to spell such easy words as are usually found in School primers. However, it was great fun for the boys whenever I was called upon to read before the Class, on account of my pronounciation.

Gradually my English vocabulary became more enlarged and I was able to converse with the boys—that is make myself understood. This I considered a great achievement on my part. At this time I was transferred to the next higher Class, and in the space of two years I passed through five Classes—8th B, 8th A, 7th B, 6th A & 5th A. In some of these Classes I remained only a few months, because as soon as the Brothers noticed that I was improving, they transferred me to the next suitable Class. I must say in this respect that the Brothers do take a lot of interest in their pupils by carefully checking the progress of each and every individual student, a thing which no doubt takes up a lot of their time. To fully appreciate the foregoing statement, I wish to mention the fact that the students of the St. Francis Xavier's College at the particular time I am writing about numbered very closely one thousand boys of various nationalities.

In exactly two years from the day I entered the College, I mastered a language of which I was totally ignorant when I first came out to China. By now, I felt at home in the College—in fact I really began to like it.

I consider the last four years spent in the College as the best period of my School life. It was during this time that I completed the four senior Classes. Under the expert tuition of the Brothers, I very suuccess-

fully passed the Cambridge Local Examinations—Preliminary, Junior & Senior—and the Hongkong University Junior Examination.

I graduated from the College at the end of December 1926, after having been a student for a period of six years, and if I felt reluctant on entering the College when I first came out to China, I was far more so now on leaving it, carrying away with me so many fond recollections of my School days.

I would like to give a short account of the Brothers I liked best in the College, but, to be perfectly frank, I find it impossible to do so, as I have found them, one and all endowed with qualities which render them the best of Teachers for the boys in the College and the best of friends for those who have left it. As a proof, I wish to mention the fact that since I left School, some seven years ago. I have been a constant visitor at the College where I find myself just as much at home as among my relations and I experience infinite pleasure to see again those who took such painstaking care over my education.



GROTTO OF THE IMMACULATE CONCEPTION

Glimpses of College Life

"Be it weakness; it deserves some praise;
We love the play place of our early days;
The scene is touching and the heart of stone
That feels not at that sight, and feels at none.
The wall on which we tried our graving skill,
The very name we carved subsisting still,
The bench on which we sat while deep employed,
Though mangled, back'd and hew'd, not yet destroyed.
The young ones, unbuttoned, glowing hot,
Playing our games, and on the very spot,
As happy as we once, to kneel and draw
The chalky ring, and double down at taw,
To pitch the ball into the grounded hat,
Or drive devious with a dexterous pat.
The pleasing spectacle at once excites
Such recollection of our own delights,
That viewing it, we seem almost to obtain
Our innocent, sweet simple years again.
This fond attachment to the well known place,
Whence first we started in life's long race
Maintains its hold with such unfailing sway;
We feel even in age, and at our latest day.

Cowper.



THE PRINCIPAL IN HIS OFFICE

THE PRINCIPAL AND THE FACULTY

On the ground floor of the College there are two rooms which bear upon their lintels in white letters upon a blue ground the respective legends "Rev. Brother Director" and "Office". From these two rooms there radiates all that is needed for the proper conduct of the entire establishment. From here issue all those rules, orders and prohibitions which carried out by the staff of teachers result in that smooth orderliness, discipline and efficiency that have distinguished the school during the many years it has been in existence.

Presided over by very Rev. Brother Antonin, the Director, who is ably assisted by Rev. Brother Gabriel, the sub-director and by Rev. Brother Pastor, the Headmaster of the Chinese Department, the administrative machine functions with the precision and exactitude of the famous Greenwich clock.

Seated at his deck, Brother Antonin is a perfect picture of mental calmness. His even temperament, tranquility of spirit and balanced judgment are reflected as in a mirror in every line of his features and in his blue eyes, and act as an anodyne upon his interviewers. Though



THE PARLOUR

sometimes avalanched with huge piles of work, especially when the school is reopening for a new term, he never shows signs of being ruffled. He confesses that events sometimes do get upon his nerves, especially when requests are made that are so unreasonable that they could not be granted, but somehow or other he manages to suppress his internal feelings and no ripple of his irritation manages to break to the unstirring surface.

Ably supporting him is Rev. Brother Gabriel, a man of stronger physique. He seems to have been infected with the calm temper of the Director, for the smile upon his face is always sweet, and reassuring to all who come that they will receive attention and satisfaction as far as that is possible.

No less occupied is Brother Pastor whose particular sphere makes unusual demands for firmness combined with affability and tact. But the Headmaster of the Chinese Department has also a temper so suave that he disarms all criticism and complaint, and all who come to him leave satisfied with the replies received and convinced that everything that is reasonably possible is being done to meet their wishes. When you look at his small figure which suggests a frail constitution, you marvel

that he can always emerge from the strain of his duties with a smile of contentment.

Little wonder that with such a trio at the head of the school, we never hear even a whisper of revolt. Indeed on the contrary, the relation between the teachers and the taught, in spite of vigorous discipline, is always of the most amicable nature.

When the heads of the School are so much respected, it is not surprising to find that the same may be said of the faculty. We can never forget that the Marist Brother has solemnly dedicated his life to the cause of education, and is a real exile far removed from his homeland and its loved youthful associations. We may picture to ourselves how difficult is the decision to follow this hard vocation, to win reluctantly the consent of parents, and the harrowing days when comes the parting from his dear ones. What sacrifice on both sides! What poignant grief in that farewell! To the old people it must seem as the going of all sunshine and happiness out of their lives.

How warm should be our feelings and how great our gratitude to this noble and devoted band of teachers who have left their homes and their loved ones to come to us! We do not believe that there is a single father or mother, a past or present student who does not feel grateful to them, and does not remember to pray for them that they may have the strength and grace of God to continue their noble work.

PAST STUDENTS IN UNIVERSITIES

In the large army of those who have graduated from St. Francis Xavier's College are many who, though they have acquired from the College all the necessary equipment for making their way in the world, have nevertheless fitted themselves still more perfectly by further studies in Universities.

The pioneer of this number was PIERRE CHOLLOT who went to France to continue his studies at Ste Barbe, then at the Lycée St. Louis and finally gained his degree: Ingénieur des Arts et Manufactures at the Ecole Centrale. During the world war he distinguished himself and won the Légion d'Honneur and the Croix de Guerre.

ARMANDO SEQUEIRA obtained his Bachelor of Science & Civil Engineering degrees at the Aurora University and is now working for Duncan & Co.

DANIEL GUTTERRES was the first of those who entered the medical profession. He obtained his M. D. degree after a strenuous course of studies at the Aurora University and is now a successful & well known doctor of Shanghai.

PERICLE CHIERI, after passing very brilliantly his Local Cambridge Examination & the Hongkong University Matriculation, went to the University of Genoa in his native Italy, and obtained in 1927, the degree of Doctor in Naval Architecture & Mechanical Engineering. He then took a post-graduate course in Aeronautical Science at the Polytechnic in Rome and succeeded in obtaining after only a year's study, the title of Doctor in Aeronautical Engineering. He served as Sub-Lieutenant Naval Constructor in the Royal Italian Naval Dockyard at Spezia from 1929 till 1931, when he left for Trieste to join the "Navigazione Libera Triestina Shipping Co" as Assistant Superintendant Engineer for Ships and Engines. In the same year, 1931, he obtained from London the distinction of being elected Associate Member of Naval Architects. St. Xavier's is proud to be able to claim such a brilliant young man as one of her ex-students.

A. J. DA COSTA also obtained his Bachelor of Science & Civil Engineering Degrees at Aurora University.

MARTIN WONG, another bright pupil of the Marist Brothers, not satisfied with three years at the Aurora University, spent two years at a Lycée in Paris and three years at the Ecole Centrale, at the end of which, he obtained the degree of "Ingénieur des Arts et Manufactures."

ANTONIO GUTTERRES AND JOSEPH BARNES studied at the University of Hongkong at about the same time, and are both now prominent and popular members of the medical profession in Hongkong.

NAMES OF SUCCESSFUL UNIVERSITY STUDENTS

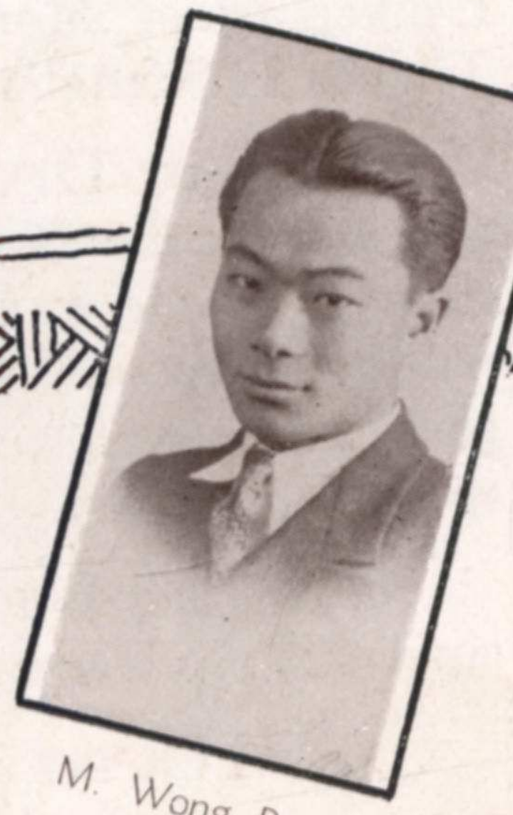




J. Barnes



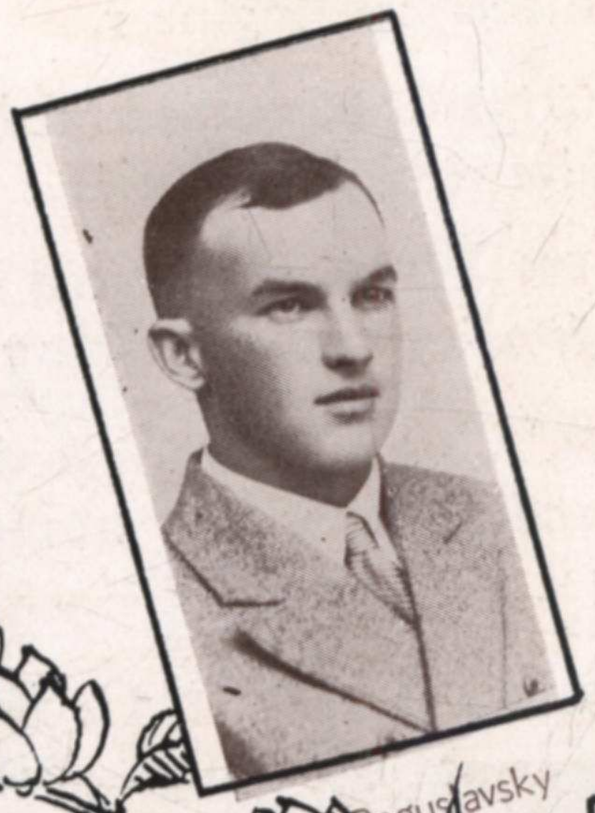
A. da Costa



M. Wong Pong



A. Groushko



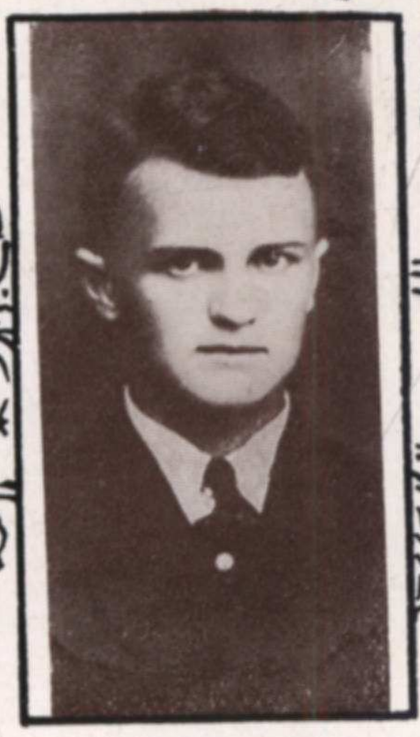
B. Boguslavsky



A. Maguire



F. Bell



G. Boguslavsky



A. Diniz

SAMUEL KERMANI studied Architecture very successfully at the University of Hongkong and is working now with Messrs Palmer & Turner in Shanghai.

DERMOT DIXON was studying at the University of Hongkong when the war broke out. He gallantly enlisted and fought in France till the end of the war. However, he did not allow his interruption in his studies to become permanent, but went to the Liverpool University and there completed his course in Electrical Engineering. He is now a prosperous electrical engineer in London.

ANATOLE GROUSHKO went to Edinburgh to study Naval Architecture. He has lately obtained his degree and is now practising successfully.

A. MAGUIRE, the winner of the Peace Memorial Scholarship, has according to the latest news available, graduated at the University of London as Electrical Engineer.

G. SLOTNARINE studied medicine very successfully in Germany and has now quite a large practice.

STEPHEN WONG completed his course in medicine last June at the Aurora University and is making a name for himself in Shanghai.

SAMUEL CHUNG graduated from the University of Hongkong as Architect and is now an employee of the S.H.N. Railway Co. at Nanking.

B. BOGUSLAVSKY AND G. BOGUSLAVSKY obtained their degree of Civil Engineering last July. Both graduated from the Washington University (Seattle). Boris Boguslavsky won the Gold Medal by getting the first rank at the closing examinations in the University.

This completes our list of those who have obtained their degrees. There are besides a good number, who, following the example so ably set before them by their predecessors, are still wrestling with their studies in Universities.

The following is a list of them:—

Name	University	Course
Antonio Diniz	Aurora	Medicine
J. Portaria	,,	,,
L. Walley	,,	,,
Leo Maher	,,	Civil Engineering
Sergius Borodin	,,	,,
Antonio Remedios	,,	,,
Louis Oliveira	Hongkong	,,
Maurice Yieh	,,	Law
J. O'Toole	Dublin	Civil Engineering

STUDENTS IN UNIVERSITIES



P. Lynch

L. Maher

S. Borodin

M. Yieh

C. Walley

J. C'Toole

Thus we see that the sons of St. Xavier's have spread to the four corners of the globe, proclaiming far and wide by their deeds her ability to fashion out of boys, rich or poor, oriental or occidental, Christian or pagan, into men worthy of being so called.

The School is progressing and improving with the times and if the past is any indication of what we may expect in the future, we look forward with pleasurable anticipation to the things she will yet accomplish in the World of Science and Learning.

"Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven."

St. Matthew V. 16.

THE LOCAL CAMBRIDGE EXAMINATIONS

Early in December every year, for a whole week, boys and girls, of every nationality and from practically every school in Shanghai, make their way to the Shanghai Public School, to submit themselves to the supreme test for which they have been preparing themselves during years of study—the Cambridge Local Examinations.

Probably there is little exaggeration in saying that it is the ambition of every schoolboy and schoolgirl, being educated along English lines—not only in Shanghai but even throughout the Far East—to pass the Cambridge Examination. And this, indeed, with good reason, for their success or failure in after-life may depend in great measure on the examination results. In the spacious and easy-going days of yore a Cambridge certificate used to be *open-sesame* to most local hongs. And with the passage of years, in these days of keen competition—with situations so scarce and applicants so numerous—the certificate is becoming more and more important, as wise and discriminating employers have come to regard it as a *conditio sine qua non* of entry into their respective firms.

One will not wonder, therefore, if there is an ill-suppressed look of excitement in the faces of the young people, as with fear and trembling they pour into the examination hall and take their places.

They have reached the threshold of the most important event in their whole scholastic career.

Their papers will not be examined locally, but will be sent from the shores of our distant Cathay, half way round the world to Cambridge. And there within those ancient walls they will be examined by men of learning and renown in the world of science and letters.

A glance at the Cambridge results over the past quarter of a century affords pleasing proof that the pupils of St. Xavier's have been uniformly successful in the examinations—successful, and with many distinctions to our credit. There are two examinations conducted by Cambridge, the Junior and the Senior, or School Certificate. For the present, it must suffice to look over the Senior results. It would be impracticable to enumerate all the students who have passed Senior; the most we can do is to consider the Honours Group—the list of those who have attained distinctions.

The Honour Roll since 1909 contains twenty-six names, an achievement of which St. Xavier's may well be proud. To take the list in order, that each may have his meed of merited honour:—

In 1909, a quarter of a century ago, A. Mencarini blazed the trail to success. But it was not till 1913, four years later, that P. Dixon and P. Kanazashi scored honours. It was a fine record, but Kanazashi was

UNIVERSITY OF CAMBRIDGE
SCHOOL CERTIFICATE EXAMINATION HONOURS



P. D...

A. Roche

P. Leon

E. Ro...

A. Silvestri

A. Wurm

A. Brandt

P. Cal...

...Macain

...Senna

not satisfied with mere distinction. He wanted to carry off all that a local student could capture in the way of honours, degrees, and distinctions from the University of Cambridge. So he sat again in 1914 and with well-merited success. The whole school rose to acclaim his brilliant victory.

The following year, 1915, it was S. Chung Wing Ching's turn to bring added prestige to the school, a success which was triplicated in 1916, when St. Xavier's had three honours candidates: F. Gonsalves, A. Souza, and J. Thompson.

In 1920 two brilliant students added their names to the list of honours, P. Chieri and M. Lessner. Their success was followed, in 1921, by J. Missemer and A. Roche, and in 1923 by P. Dunne and Martin Wong. In 1926 A. Groushko was our honours student.

From 1909 to 1926 there were a few lean years—years in which no names were added to the Honours List. But this is not to be wondered at. The school, was, by no means, resting on its oars. Rather it is eloquent proof of the difficulty of attaining these coveted distinctions. But with 1928 there begins an unbroken list of Honours: 1928, T. Maguire and P. Leon: 1929, S. Borodin: 1930, A. Silvestri: 1931, J. Jacobi and E. Roche: 1932, A. Wurm: and 1933, A. Macain, A. Brandt, P. Calibo, and R. Senna.

St. Xavier's is gathering momentum as the years roll by, and if the past is any criterion of the future, what may we not yet expect from the sons of our Alma Mater?

THE ENGINEERING SOCIETY OF CHINA'S MATHEMATICAL BURSARY

In 1911, the Engineering Society of China decided to offer a prize of $50 for the best paper in Mathematics submitted by any candidate of the Junior Cambridge Local Examinations in Shanghai.

The prize was increased to $100 in 1926, and a second prize, of $50 was added in 1934.

With the exception of the war years 1916-1918, when studies were somewhat disorganised by the war, the Bursary has been won every year by students from St. Francis Xavier's College, thus proving the superiority of the School for Mathematics.

As nothing could be more impressive than the bare list of the winners of the Bursary we give it below unadorned by superfluous comments.

Though it was not until 1934 that the Society offered a second prize, owing to the excellence of the papers submitted by two candidates, which made selection of the better candidate a difficult matter, the Board of Examiners at Cambridge, on several occasions, recommended that prizes be awarded to two candidates, which suggestion the Society most generously followed.

It will be noticed that most of the names listed below have already appeared in Honours list given above. This is only to be expected. Nay, it should be a matter of surprise that names appearing below have not been seen in the first list. The explanation is that many of them, on reaching the Senior Class, and impatient to try their wings in other spheres of learning, have gone abroad to continue their studies which received such solid foundations at St. Francis Xavier's.

A Short Account of the Engineering Society of China's Mathematical Bursary.

In 1905 donations were made by Messrs. B. Atkinson, T. Bunt, G. Davies, G. J. Morrison J. Prentice, J. R. Twentyman, T. Weir, A. P. Wood, J. H. Harding and C. Mayne, which made it possible to inaugurate a prize fund .Two prizes, each of $50, were presented in 1905.

(1) For the best paper submitted by a student of the Society.
(2) For the best paper submitted by a regular attendant at the Evening Classes at the Shanghai Public School.

1905. The prizes for the year were awarded to
(1) A. B. Clements
(2) A. B. Clements

1906. The Council of the Society decided to offer prizes for the Building Construction (Evening) Class at the Shanghai Public School.
The prizes for the year were awarded to
W. D. Goodfellow } First Prize
J. G. Manley
G. H. Charlton } Progress Prize

1907. Owing to the discontinuance of the Evening Classes at the Shanghai Public School, no prizes were awarded in 1907.

1908-1911. The Council decided to offer a prize of $100 for the best paper submitted by any Member, Associate, or Student of the Society, but no paper was received in competition for the prize during these years.

1912. The first award of $50 was made to a pupil of the St. Xavier's College. H. Obodovsky.

1913. The prize was again awarded to a pupil of the St. Xavier's College. P. Kanazashi.

1914. Two Mathematical Prizes were given this year and they were awarded to
B. E. Levi Public School.
A. F. Meyer St. Xavier's College.

1915. The prize for the year was awarded to
S. Chung Wing Ching St. Xavier's College.

1916. The Mathematical Prize was awarded to
F. Gonsalves St. Xavier's College.
and a special Prize was awarded to
J. Thompson. St. Xavier's College.

BURSARY OF THE ENGINEERING SOCIETY OF CHINA: WINNERS

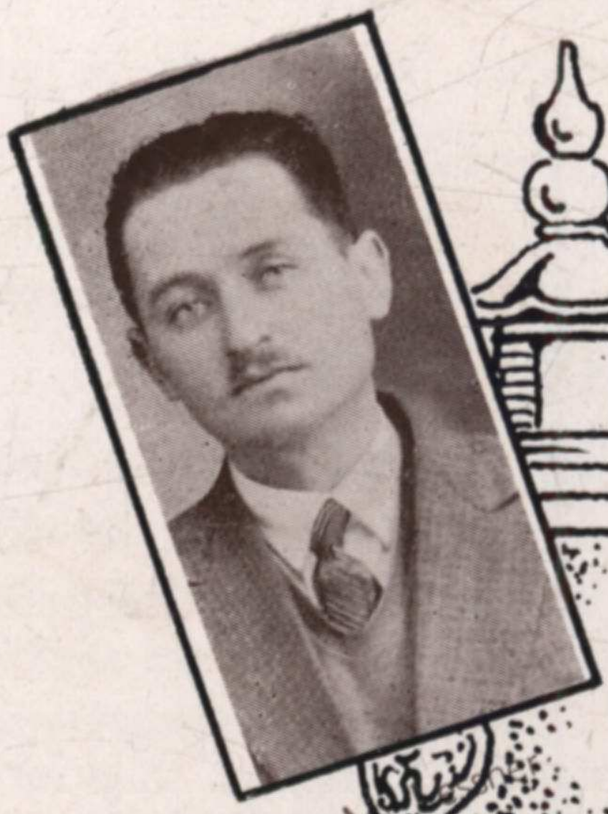


F. Gonsalves





M. Sequeira

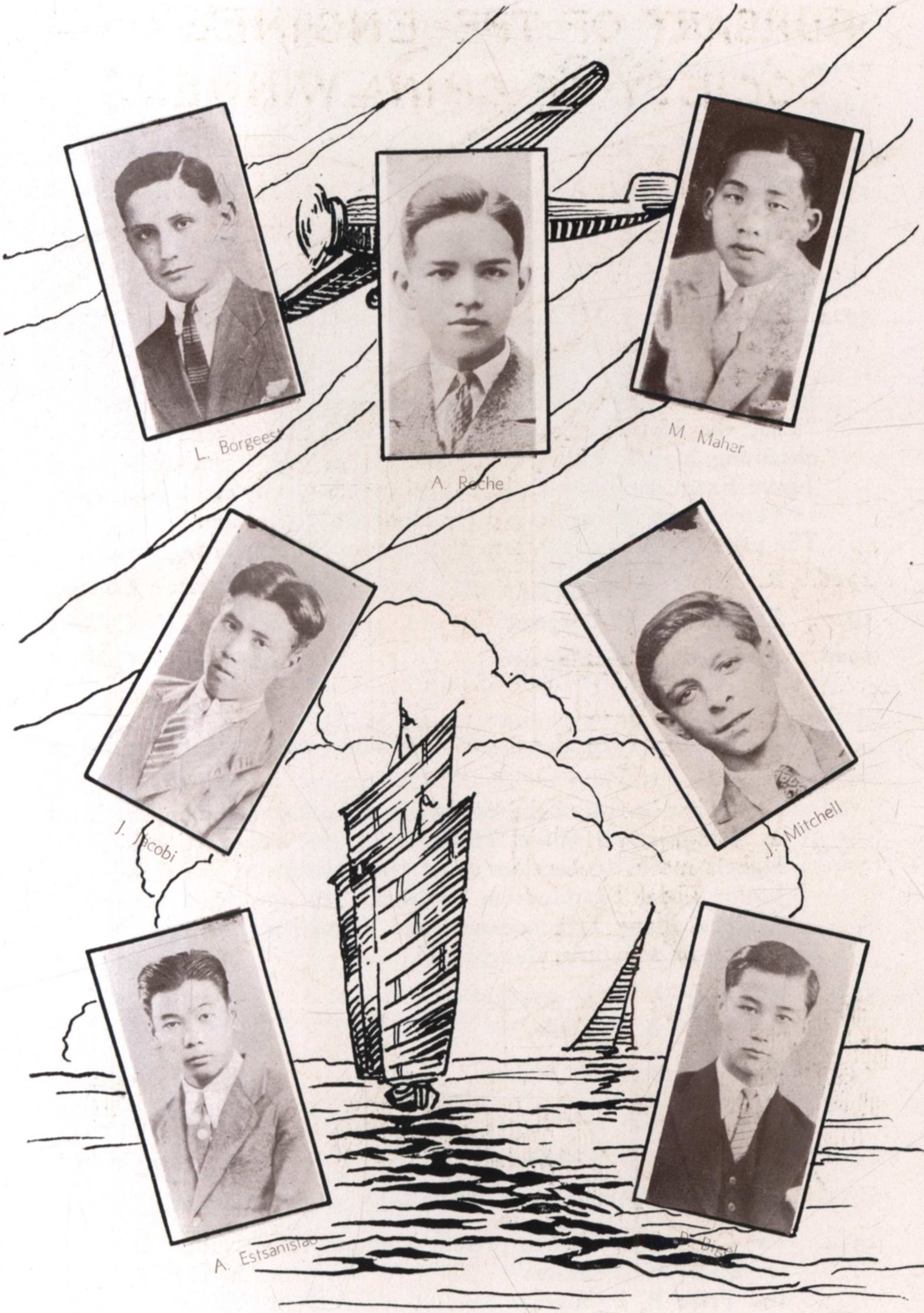






R. Kim




L. Borgeest
A. Roche
M. Maher
J. Jacobi
J. Mitchell
A. Estsanislao

1917-1918. No recommendations received. No award.

1919. Awarded to Moosa — Shanghai Public School.

1920. Awarded to P. Chieri and M. Lessner — St. Xavier's College.

1921. Awarded to A. da Costa — St. Xavier's College.

1922. Awarded to M. A. Sequeira — St. Xavier's College.

1923. Awarded to P. O. N. Dunne — St. Xavier's College.

1924. Awarded to F. H. Castro — St. Xavier's College.

1925. Awarded to J. H. Lubeck — St. Xavier's College.

In 1926 the Prize Conditions were amended as follows:
"That the Mathematical Bursary be in future given to the boy obtaining highest Honours distinction in the Cambridge Local Junior Examination in mathematical subjects; only candidates under 16 years of age being eligible for Honours distinction."
The prize was increased from $50 to $100, and awarded to

1926. R. Kim — St. Xavier's College.

1927. Awarded to L. Borgeest — St. Xavier's College.

1928. Awarded to T. Maguire — St. Xavier's College.

In October 1929 the Prize Conditions were again amended as follows:

"That in future the Bursary be awarded to the boy, resident in Shanghai, obtaining Honours in the examination and the highest marks in Section 10 of the Syllabus of the Cambridge Junior Local Examination. (Section 10 comprises Geometry, Algebra, Plane Trigonometry and Elementary Applied Mathematics; or any three thereof.)

1929. Awarded to A. A. Roche and J. D. B. O'Toole. — St. Xavier's College.

1930. Awarded to M. P. Maher — St. Xavier's College.

1931. Awarded to J. Jacobi — St. Xavier's College.

1932. Awarded to J. K. Mitchell — St. Xavier's College.

1933. Awarded to P. Calibo — St. Xavier's College.

1934. The Council decided to present a second Prize; value: $50.
1st Prize A. Estanislao — St. Xavier's College.
2nd Prize E. P. Bigel — St. Xavier's College.



Mr. H. O. White

H. O. WHITE BURSARY

Ex-pupils of the College are very numerous in Shanghai and many by their industry have won success for themselves and at the same time helped towards the prosperity of this cosmopolitan city. In nearly every walk of life one may find pupils of the College. It is impossible, however, in these pages to refer adequately to the careers of so many who after having received their education within its walls have distinguished themselves in life.

We find lawyers, doctors, engineers, architects whose names are well known in this city. That affords cause for special gratification and even a little complacency is certainly permissible, for it shows that the ends which the founders had in view when they started the College sixty years ago have been fulfilled.

A special mention must be made of the name of Mr. H. O. WHITE, who was a pupil of the Fathers in 1885. He has established a most successful business and won the esteem and respect of all.

To him the College owes a BURSARY which is awarded every year to the best pupil.

On the occasion of the Diamond Jubilee the teachers and the happy winners of the Bursary offer him the expression of their deepest gratitude. His donation has been for many pupils a very powerful incentive to study.



W. DISSMAYER, W. RAMSAY
G. BAKER, H. WADE, J. GIOULIS
OFFICIALS IN 1912

THE LEAGUE OF THE BLESSED SACRAMENT

The League of the Blessed Sacrament, or the Altar Boys' Society, is among the most important and the most honourable of all our religious activities at the college—an activity deservedly dear to the hearts both of the boys themselves and of their parents.

It is not easy to be admitted to the League. Naturally, the aspirant must be in all respects a well-behaved boy—a boy whose conduct is not likely to bring discredit on the League. Such a disposition would be evidence of the necessary "vocation" but over and above he must serve a "novitiate" in the ranks; and it is upon the zeal with which he carries out his duties in the sanctuary, his attendance at morning Mass and at Benediction, his efforts to master the Latin etc., that his "vocation" is tested and he is finally admitted as a full-fledged member of the League.

The work of an altar boy is within the sanctuary as an attendant or acolyte during the Sacred Mysteries, and his conduct at all times



THE LEAGUE OF THE BLESSED SACRAMENT. 1912



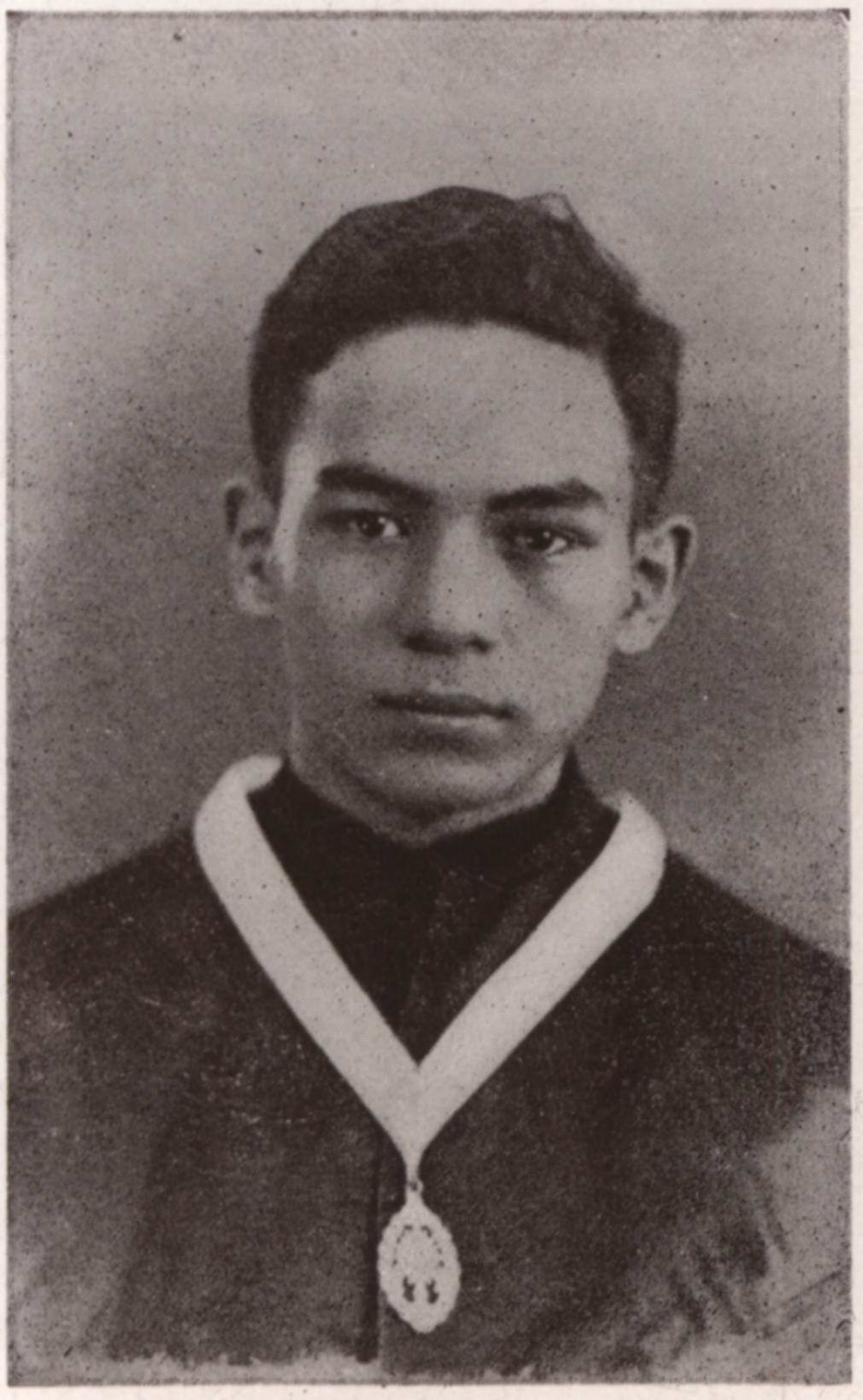
THE ALTAR BOYS AT ZOCE. 1920

should be in harmony with that work. Nearer the Tabernacle than the rest of the congregation the altar boys form a body-guard about Our Lord in the Blessed Sacrament. It is a great privilege and a great honour—one not to be valued lightly; a privilege to be striven for and carefully cherished when at last attained. And not only the boys themselves, but their parents, too, should regard it in this light—a sacred privilege and a high honour to see their sons enrolled in this selected group of attendants on the King in the Tabernacle.

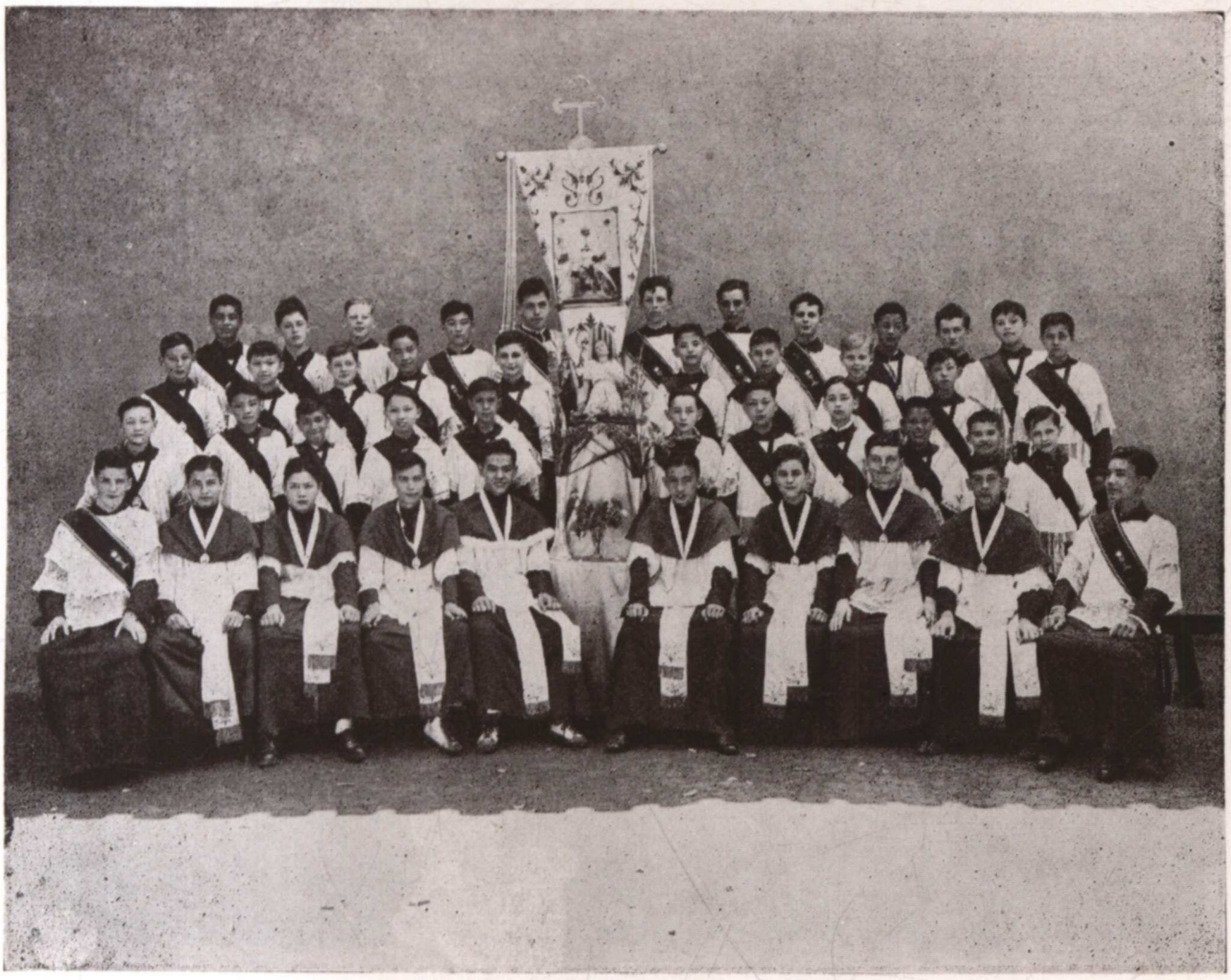
There is no more beautiful or edifying sight than the pageant of altar boys, robed in their scarlet soutanes, with snowy surplices and bright red sashes, as they take their places in the sanctuary. And should it not be the prayer of the boys themselves, and still more of their parents, that this early training might cast its influence over their whole after life. If it is a great honour, it is an honour fraught also with great spiritual blessings. If it is a great honour, it is an honour, too, that carries with it a great responsibility, for of those to whom much is given, God expects much in return. Their whole future life should be lived, so to speak, in the shadow of the sanctuary. Introduced thus early to a close knowledge of and participation of the ceremonies and rites of our holy religion, the grand motif of their after lives should be one of enthusiasm and loyalty to the King Whom they have served and waited upon so loyally in their youth; loyalty and fervour, after the example of St. Paschal Baylon—and a determination to show themselves worthy of the King Who laid down His Life for us all.

The league was established twenty-two years ago, and the Directors have carried out their responsible duties uninterruptedly and in the spirit of Holy Scripture: "A young man according to his way, when he is old will never depart from it." Youth is the time to begin rightly the journey through life that later influences may not draw them from the path in which they have set out. Or should that be the unhappy case, then may we not look forward confidently to the day when their early service in the sanctuary will remind them of their duties and they will come back to the paths of virtue and loyalty to God?

The League has so far been under the direction of three Directors, Brothers Norbert, Charles, and Raphael.



H. REMEDIOS
PRESIDENT OF THE L.B.S. 1934



THE ALTAR BOYS. 1934

THE SONG OF THE ALTAR-BOYS

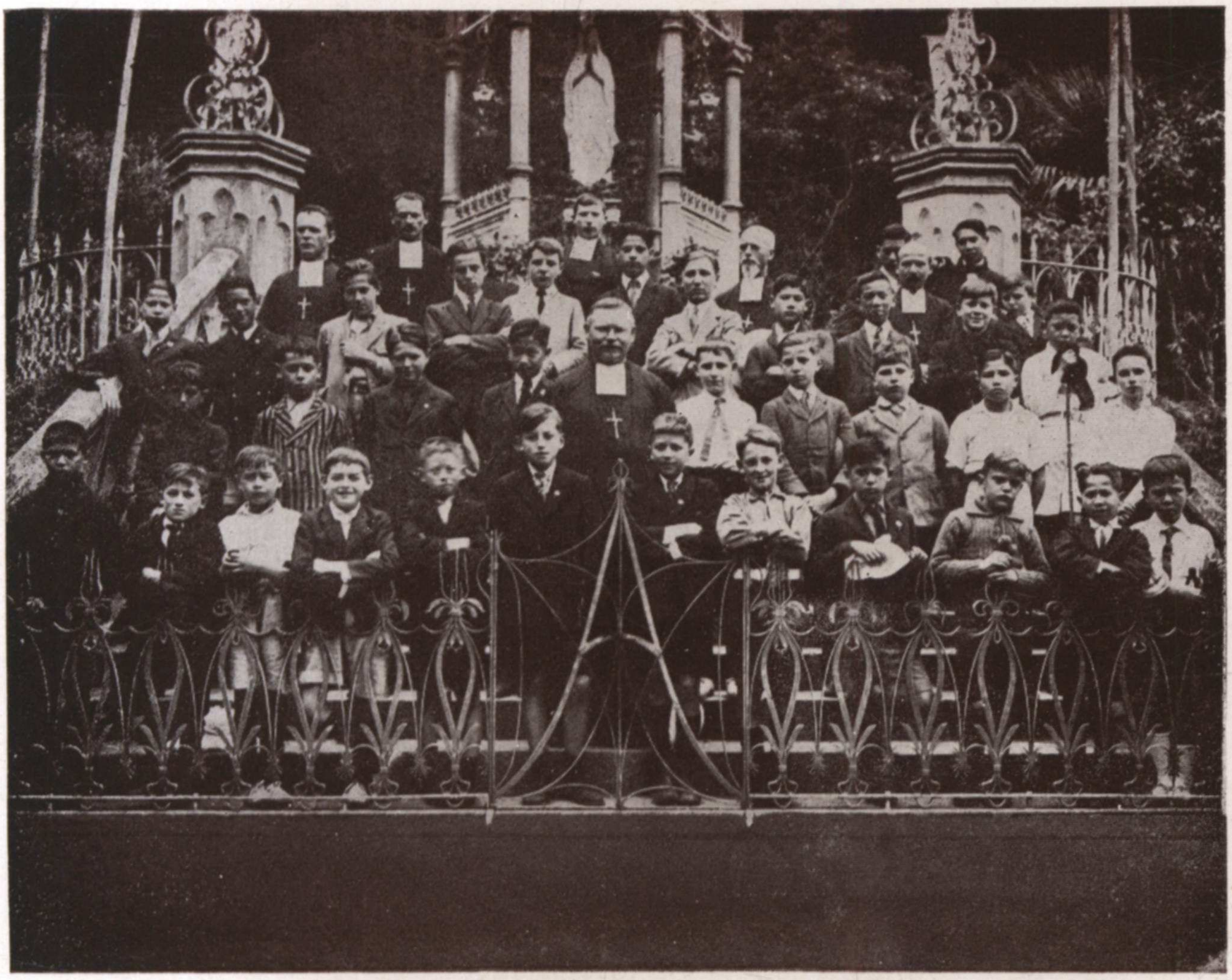
We scuffle and shout with the others,
Till we come to the sacristy door.
With boys we are boys in the playgrounds,
Now we are boys and we are something still more
As we move amid music and chanting
Where the cloud-circled thuribles swing
We are pages who serve in the throne-room
Cadets in the corps of the King.

Surrounded by signs and by wonders
We kneel among Seraphs and Powers
The Lord of the lightnings and thunders
Is here for their homage and ours
Boy-sentinels we, with the legions
Who worship the Lamb sacrificed
And we march with the sworded archangels
A bodyguard chosen for Christ.

We herald the hour of His coming,
We see Him again lifted up,
We look at the Host at Its breaking
We see the red drops in the Cup,
Ah, pray for us lest we be faithless
Oh, Mary, in word or in glance,
Lest, close to the crucified Saviour,
We pierce Him again with the lance.

Our hands that have touched the fair vestments,
That have brushed by the altar-cloths white,
These hands that are haunted by incense
Dear Christ, keep them clean in your sight,
These eyes that have looked on Your Presence
These lips that Your praises have told,
Keep them stainless and pure as your chalice
Keep them staunch, through all testing, as gold.

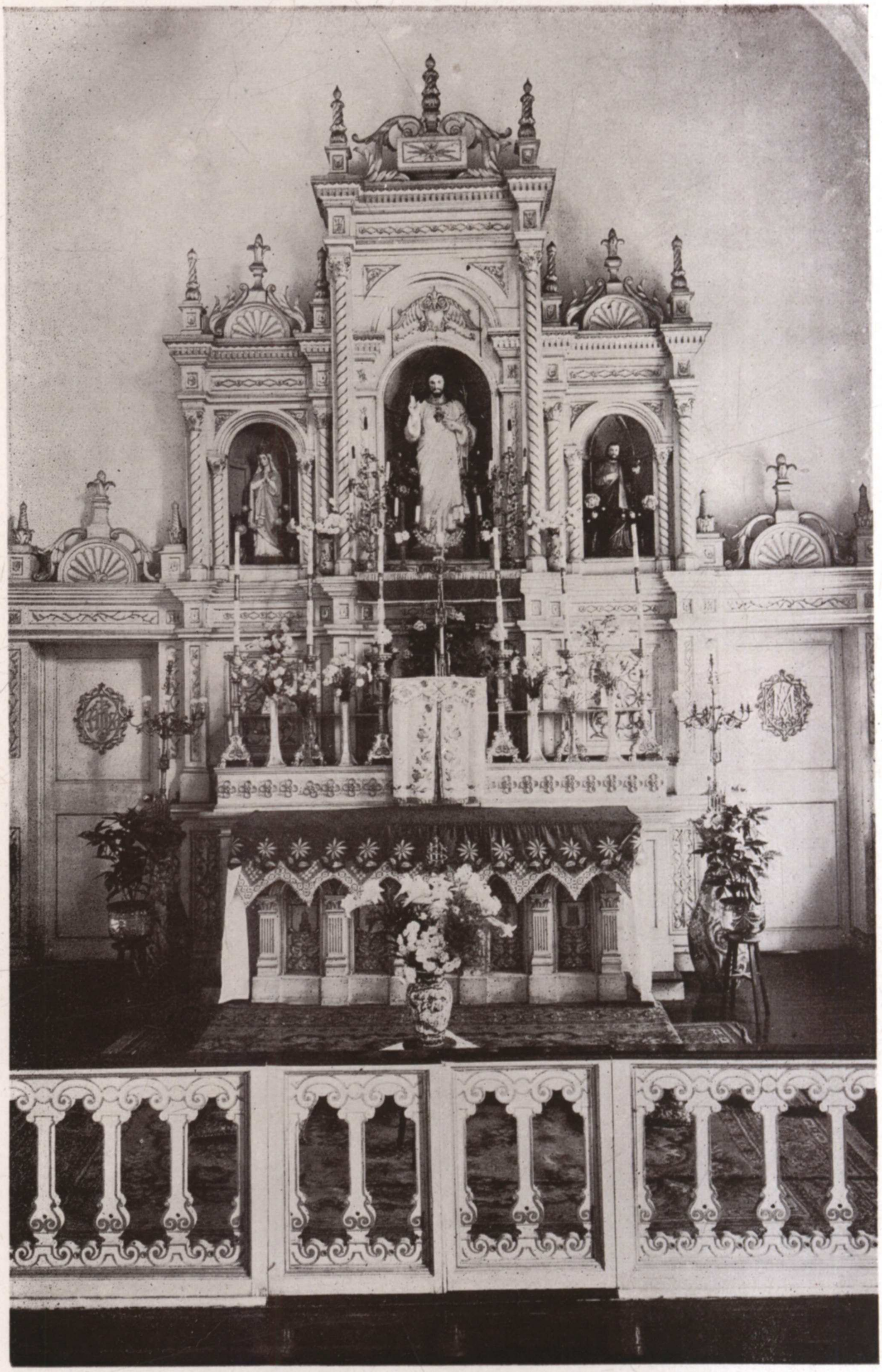
And grant us to stay by your Standard
As guards in the glow of your lamp,
And give us one day to stand vested
Your captains for combat and camp,
To fill your lone courts with new faces,
To stand at new altars and bring,
The Mass to the death shadowed places
And souls to their Saviour and King.



THE ALTAR BOYS AT ZOCE. 1926



THE ALTAR BOYS. 1930



THE ALTAR

THE CHAPEL

Long before the rays of the winter sun penetrate the darkness of night, or the birds of summer herald the dawn with piercing thrills of joy, the College begins to stir like a hive. It is time to rise for the day's work. Everyone is busy, yet there is none of the bustle or confusion that we generally expect to find in an assemblage of boys, for they have been disciplined to observe the College rules.

Having washed and dressed, the teachers and the boarders are ready to wend their way to the chapel where already Brother John, the sacristan, has neatly laid out the priest's vestments for the daily Mass.

The chapel is on the second floor far removed from all the class rooms, and is well lined with benches to accommodate those who assist at the Divine service. It is a pretty chapel, not indeed grandly ornamented, but there is sufficient colour to please the eye though nothing more than is in good taste. In the centre of the gold and white altar is a statue of the Sacred Heart, and flanking this are statues of our blessed Lady and St. Joseph. Around the walls are other statues among which conspicuously is one of St. Francis Xavier.

Behind the chapel is the vestry, the earthly paradise of Brother John where he loves to linger among his treasures. He looks at the contents of this room with greater pride and affection than an emperor might show for his favourite palace, for the vestry contains all that is associated with what is holy. In the wardrobe of the monarch are garments rich in texture and costly, but all of the world worldly, whereas in the sacristy everything from the monstrance to the paten, from the chasuble to the corporal, is of the closest divine association and patterned accordingly. Among the richer possessions is a whole set of vessels needed for the holy Sacrifice and for benediction of the Blessed Sacrament, and these have a special value for Brother John for they are his personal gift.

Stored in the shelves of the presses are chasubles, white, red, purple, green and black, and stoles of silk and satin. Among these is one of great beauty with its pattern worked in tiny beads and of a rare and costly texture, the only specimen of its kind in Shanghai. To see it is to admire it.

The rich collection of sacred vessels and vestments is so jealously and so carefully guarded by Brother John that only privileged visitors are allowed to see, handle and admire them.

But dearest of all his treasures is the Divine Inmate of the tabernacle who constantly blesses the College with His eucharistic Presence, and Brother John's attention is principally expended upon the altar. On the eve of all feast days he is to be found always in the chapel or its



BRO. JOHN

vestry busily decorating the altar with the choicest flowers. Only when the work is finished and surveyed can you get a word with him, He is oblivious of all his surroundings so immersed is he in his work, and when he has dusted and cleaned every article, then you see his radiant smile of contentment and happiness. He is not satisfied unless everything is spotlessly clean and orderly. Indeed, one would suspect to see the results, that the work had been done by the delicate and tasteful hands of a woman, but it is all the artistry of Brother John.



Rev. Bro. Alexis

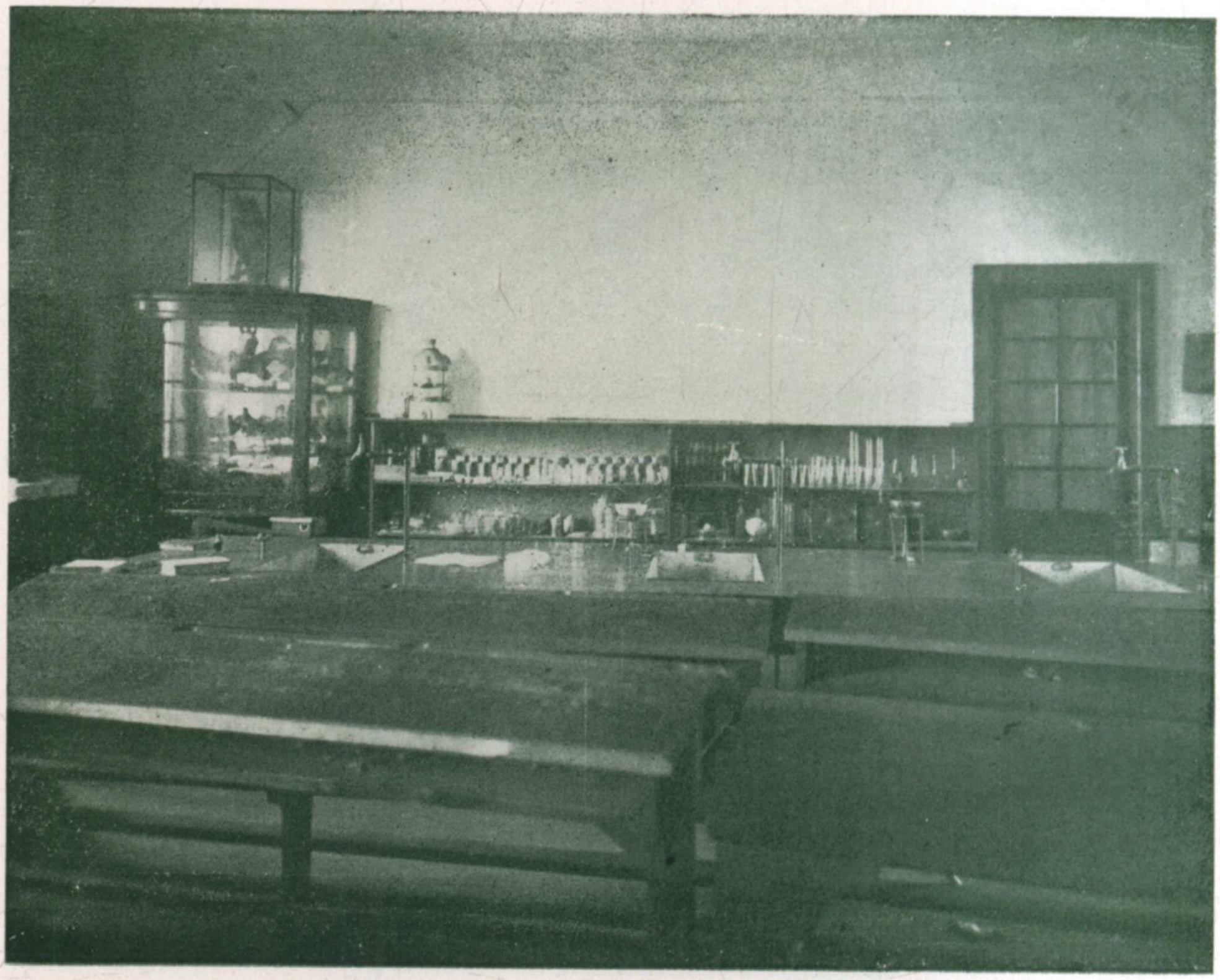
REV. BROTHER ALEXIS

Teacher of Science and Higher Mathematics.

There is a story told by Plato of the way in which Socrates taught a young Grecian boy how "to draw a square to contain double the space of a given square." The point of the story is that Socrates used no mathematical formulae, and imparted no new information. The philosopher succeeded by making use of what elementary knowledge the boy already had, by stirring up in him a desire to know more and by guiding his thinking.

Profiting no doubt by this technique, Jean Henri Fabre, the naturalist, saw the need of humanizing knowledge so that it could become interesting and real to boys of school age. He invented an Uncle Paul, introduced his own sons, used pictures, conversation and the dramatic element—and made his textbooks absorbing.

It is by this Socratic method of directing thought, and by the Fabre-like ability to put human interest into a dry fact like "Oxygen is required for combustion" that Brother Alexis has been outstanding in the teaching of science and mathematics.



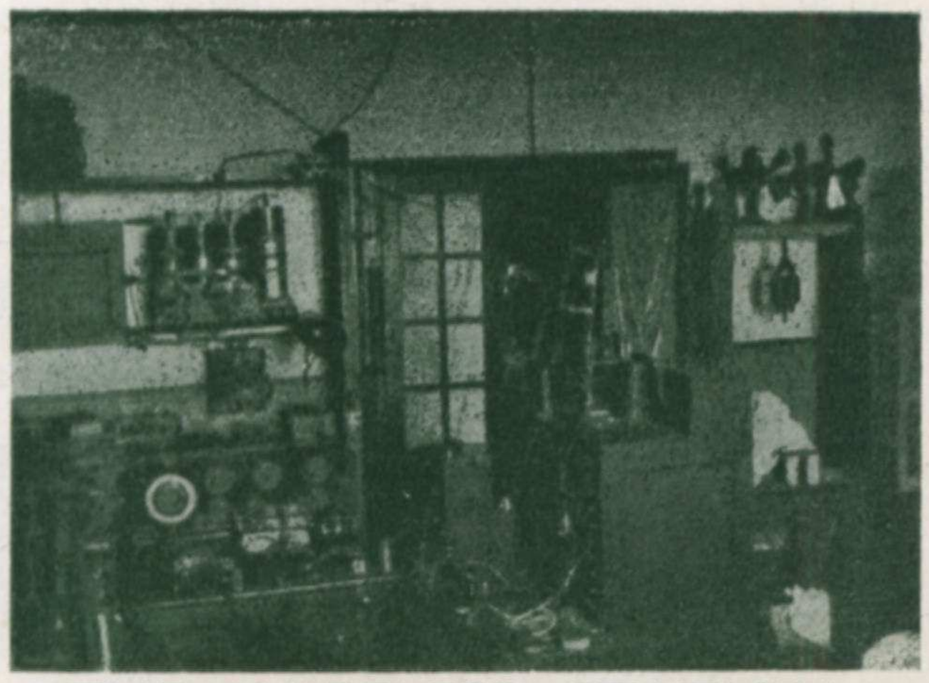
THE LABORATORY IN 1920

Because he himself has so thorough a respect for knowledge, it is natural for him to be able to excite in others a desire for it; because he himself is so human, it is easy to make mathematics human. Talk to him; watch his engaging smile, and you know it is so.

Another characteristic of Brother Alexis is that he enjoys working with minds. He is partial to the lively, the eager, almost the independent mind. He is patient with the slow but earnest mind. The brain that resists or is hopelessly slothful, he deplores. In the first two he finds intellectual curiosity, a good soil for mathematics. Over the last he can only shake his head.

Next to intellectual activity, Brother Alexis values a lively sense of honour. It is from this ability to place trust that Brother Alexis derives the fourth trait of a fine teacher. Rather than watch them, he prefers to rely upon the honour of his class. This is a very real aid to teaching if properly used, and seldom has he found his confidence misplaced.

A good teacher too is known by the successes of his pupils. The students of Brother Alexis have paid him this tribute. In the two decades that he has taught mathematics, his boys have won no less than



THE WIRELESS STATION
1918

twenty-six disctinctions in Maths. at the Cambridge Senior Examinations held in Shanghai.

Whether or not Brother Alexis in his youth in Savoie had a clear vision of the teaching success that has been his, it is impossible to ascertain. He is too modest to discuss either his dreams or his achievements. But there is no doubt that he prepared himself whole-heartedly to become a successful teacher.

Always an eager pupil, he brought to his studies in Mathematics an earnest concentration which enabled him to master his subjects: Plane and Analytical Geometry, Trigonometry, Algebra, Calculus, Mechanics, Mensuration and Surveying. And as though that was not enough, the young man (he was not yet Brother Alexis) also embraced the study of Physics and Chemistry.

Even in those days, he was forming the mental habit of humanizing his knowledge, so that his studies were far from being dry or irksome. To him they became exciting, adventurous and dramatic.

By the time he entered the Novitiate of the Marist Brothers at Lyons, he was already on the high road to a teaching career. But a further period of preparation and study was availed of, and he spent four serious, hardworking years at the end of which he acquired a teacher's Degree.

He was now ready for his work as a teacher, and the Superiors of the Order sent him to Canton. It was indeed a drastic change from his beloved France to the other side of the world, new scenes, new experiences, new people, and a new language in which he was to teach, for though he had already a good knowledge of English, he was not then quite at home in speaking it.

After two years he was transferred to Shanghai. This was in 1907. He arrived in St. Francis Xavier's at a time when the school was ex-



THE SENIOR CLASS AT WORK IN THE LABORATORY

periencing its greatest growth in enrollment. To accommodate the number of new boys for whom there was no room in the classes already functioning, a new class, the famous Eighth, was organized.

The Eighth was made up of the youngest and newest boys in the School, and their teacher was Brother Alexis, the "new Brother." From him they learned the "three R's" and the elements of other subjects such as Catechism, and Geography. Many of these boys were to grow up, progress and come once more under Brother Alexis, this time to study Higher Mathematics and to attain to Honours in their examinations.

When the Eighth class grew so large that it had to be divided, Brother Alexis was transferred to the Second Division of the School where he remained until 1913. In that year came the first step towards his specialized teaching activities. He was assigned to teach French and Mathematics in all classes up to and including the Third.

At that time the mathematical teacher of the First and Second (the Senior and the Junior) classes was Brother Felix, tall, blonde, brilliant, fiery, impatient and an excellent mathematician. Early in 1915, shortly after the outbreak of the great war, Brother Felix

"joined up" and went to Tientsin. Brother Alexis was appointed to succeed him. The result was for him a complete concentration on Mathematics, and the beginning of a second phase of a long honourable teaching career. Brother Alexis had come into his own.

During the next four years his remarkable gifts as a teacher won full recognition, so that when in 1919 the Cambridge requirements made it necessary to teach Experimental Science, Physics and Chemistry the assignment went naturally to Brother Alexis.

The fist step was the equipment of a laboratory. This work Brother Alexis undertook, supervising with enthusiasm the acquisition of tubes, retorts, jars, burners, spirit lamps, pipes, benches, textbooks and all the complicated paraphernalia of a chemical workshop.

He had now the Science classes in addition to his former mathematical classes, and in this new phase of his career he acquitted himself brilliantly.

There followed some dozen odd years of strenuous but happy labour which were temporarily interrupted in October 1931 when owing to a short circuit a fire broke out in the laboratory. Owing to the inflammable materials stored there, the fire raged fiercely, sweeping, roaring and unsparing, and when at last it was brought under control, the laboratory was gutted.

Brother Alexis looked with dismay upon the charred piles of debris that had been his beloved instruments, and the thought crossed his mind, "What now?"

He did not have long to wonder. A committee of "old boys" was formed, a laboratory fund started, and before long a new laboratory was rising from the ashes of the old.

"I can scarcely find words," said Brother Alexis, in discussing the new laboratory, "to express the appreciation and thanks of the school for the co-operation and loyalty of those to whom we owe so much in this laboratory. I do know that my present pupils show their appreciation in the most suitable way, a keen and intelligent interest in their studies and practical work. Their notebooks are a proof of it. And for myself, I never enter this laboratory without a feeling of deep gratitude."

To-day Brother Alexis continues faithfully at his post, looking forward to his long delayed holiday, his Sabbatical year. He will then return to his people and the country from which he has been absent nearly thirty years. The unanimous hope is that his next assignment will bring him back to Shanghai.

This then is the man, whose personality has gained the affection of thousands of boys who have been his students, and this is the work he has done, which has earned their respect. These boys, now grown into men, scattered throughout Shanghai and other parts of the world, will no doubt take the occasion of St. Francis Xavier's College Jubilee to recall to mind Brother Alexis, and to feel proud that they have known him.

J. THOMPSON

MUSICAL DEPARTMENT



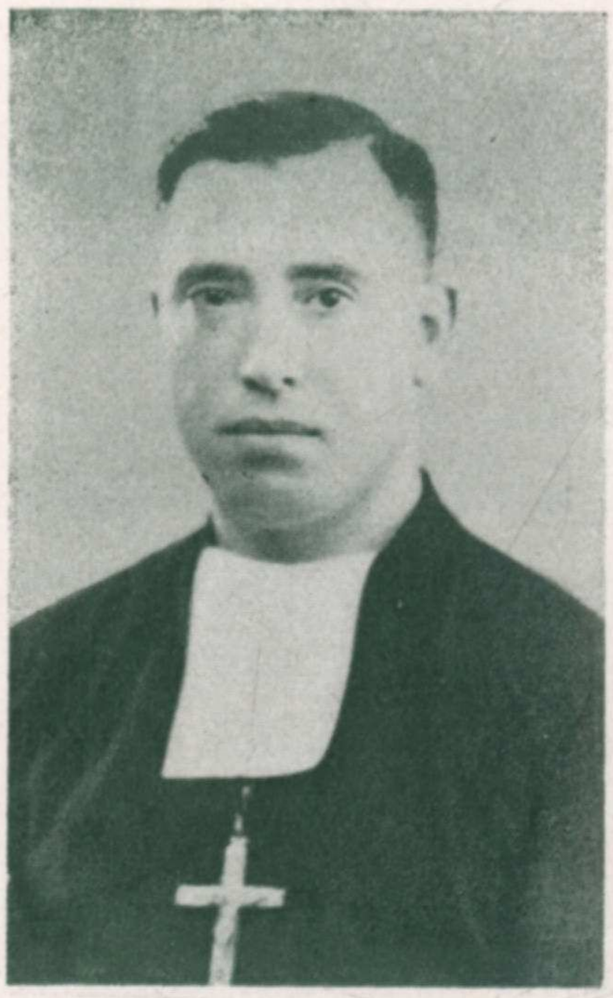
BRO. VICTORIC

The only thing the musical director possesses is his musical mind. He has no conservatory or academy in which to teach his pupils. He is content to assemble them in a tiny little room where there is little elbow-room, so that when the choir boys come together he has to take them to the chapel to train them. He owns no great musical library to draw from, but his selection of scores which consists mostly of sacred music is a choice one, and high class, for they contain the music he likes best. His penchant is for Masses and such other pieces as pertain to the choral services of the Church.

With a piano, a small organ, and a few instruments, he considers he is well stocked to give himself all musical pleasure. His days are lived in music, and perhaps his dreams too, in melody and harmony. If it were possible to probe his brain, you might find in the lobes, staves, clefs, minims, crochets, quavers, and semi-quavers. He has too much respect for religious decorum to pass his hours in humming, but in his mind he silently composes. He is too modest to display his musical talent all the time, but when occasion arises he can exhibit technique and skill in his direction. When he conducts he does not do it dramatically. His baton does not wave in the air frantically or rise and sink in an exaggerated manner. The action of his wand calmly and correctly denotes the movements of legato, staccato, pianissimo, and fortissimo, as well as retardando, rallentando, marcato. How softly and gently he sinks his baton, at scherzando and diminuendo!

His portly figure, well poised head, his sharp ears and his face with its unfailing smile, inspire confidence in those whom he directs. All who have seen him among his musicians and singers will agree that the college could not have a better teacher and conductor than jovial Brother Victoric.

THE LIBRARY



BRO. PETER

There is no form of recreation that is saner, cheaper, more pleasurable or more profitable than reading. Its appeal is almost universal. It can be indulged in by those of mature years, and the very young find it equally entertaining to gloat over the pages of a juvenile book.

In this age of universal education libraries have been established almost everywhere by local authorities or through the benefactions of public-spirited citizens. For those who wish to feed the mind with knowledge, food is not to be had in plenty, and it is only to be expected that such provision is made in abundance by a modern educational institution like St. Francis Xavier's College.

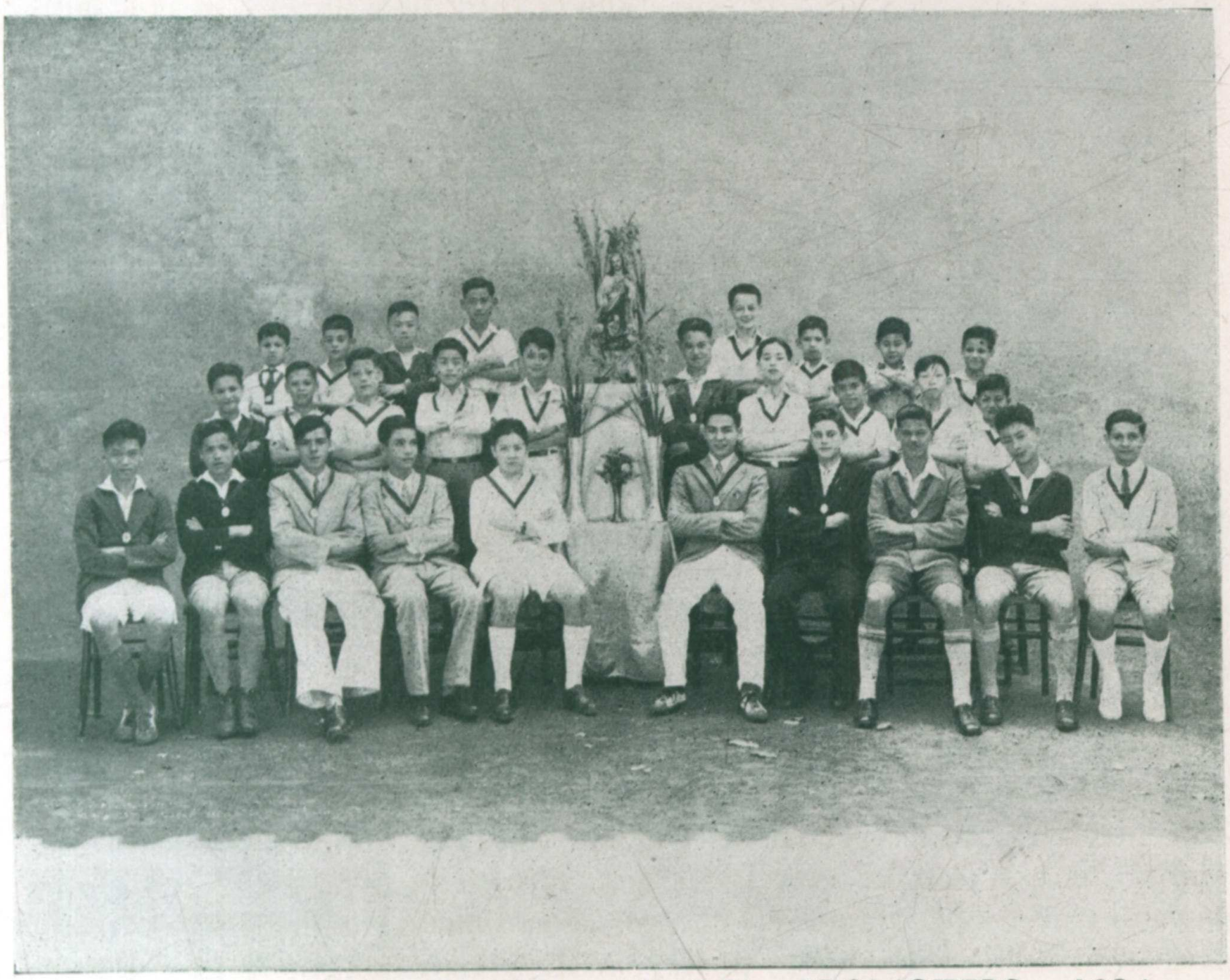
A room on the ground floor of St. Francis Xavier's has been set apart for this purpose and stored upon its ample shelves is a fine collection of books suitable for the junior, intermediate and senior boys. It is a real pleasure to visit the library and examine the volumes so neatly classified, numbered and catalogued, a work meticulously carried out by the Librarian, Rev. Brother Peter, who proudly and lovingly looks after his treasures. It is good to see the pleased smile with which he hands out books to their borrowers, for he can judge by the selection made the disposition and tastes of the borrower. He loves to know that the youngsters are "banqueting with gods on the ambrosia and nectar of the mind," but for those who prefer lighter fare there are provided the works of Jules Verne, G. A. Henty, R. M. Ballantine, to name but a few.

A judicious selection of books on religious and moral topics are also to be found there, and the reading of which must be of great help in forming the character of their readers.

The collection is no haphazard one. The books have been selected with a catholic taste in more senses than one, so that parents need have no qualms that any books obtained there would be harmful to their children. There is no fear that the wary eye of Brother Peter will permit his stream of knowledge to be poisoned by anything disedifying or salacious. His object is to purify and elevate the minds of his young charges, and he exercises constant care to secure this end. He keeps in mind what Bacon wrote ages ago "Reading maketh a full man. History maketh men wise; poetry, witty; natural philosophy, deep; moral, grave; logic and rhetoric, able to contend."

Here there are no "penny dreadfuls" or silly novelettes with their false ideals and deceptive pictures of life, or that low class of detective stories whose aim seems to be the glorification of gangsters and criminals, but only standard authors whose works can be approved.

Here can be laid the foundations of a taste for good literature which can be one of life's keenest pleasures, and is retained throughout the years. In the words of Anthony Trollope: "The habit of reading is the only enjoyment I know in which there is no alloy. It lasts when all the other pleasures fade." With this opinion all book-lovers will agree.



APOSTLESHIP OF PRAYER. SCHOOL PROMOTERS. 1934

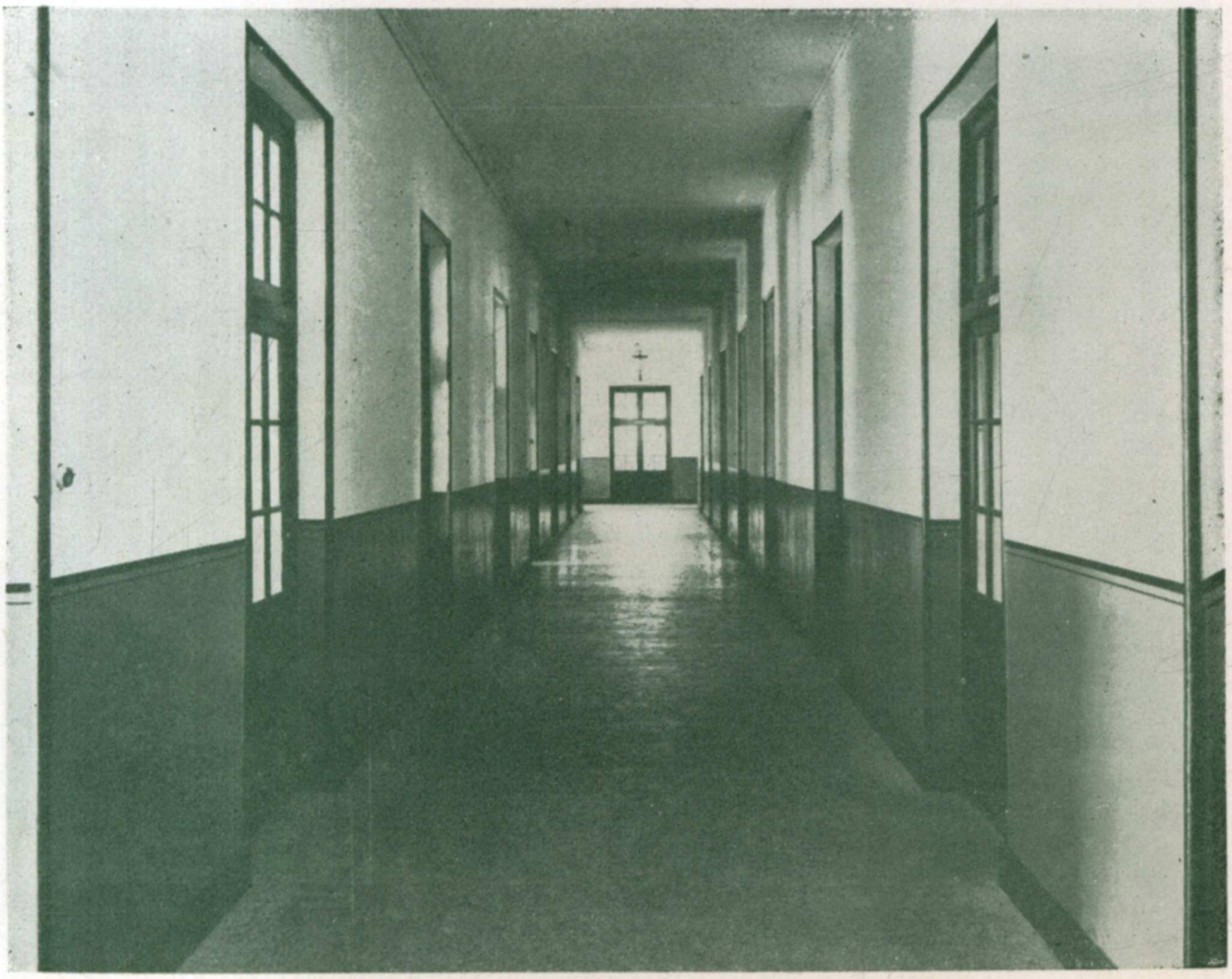


BROTHER MAURICE IN HIS PHARMACY

THE INFIRMARY

If the minds of the boys are so meticulously looked after by the Brothers, no less solicitude is paid to the well being of their bodies, especially in the case of the boarders who have been committed by their parents so completely to the Brothers' care. The Arabs have a saying, "He who has health, has hope; and who has hope, has everything." Acting upon this truth the authorities of the College have set aside a number of rooms upon the top floor which are dedicated to the care of the sick or injured. Situated as these rooms are far from the noise of the playground, and the vocal exuberances of the living quarters, they provide that rest and peacefulness that is essential for the sick.

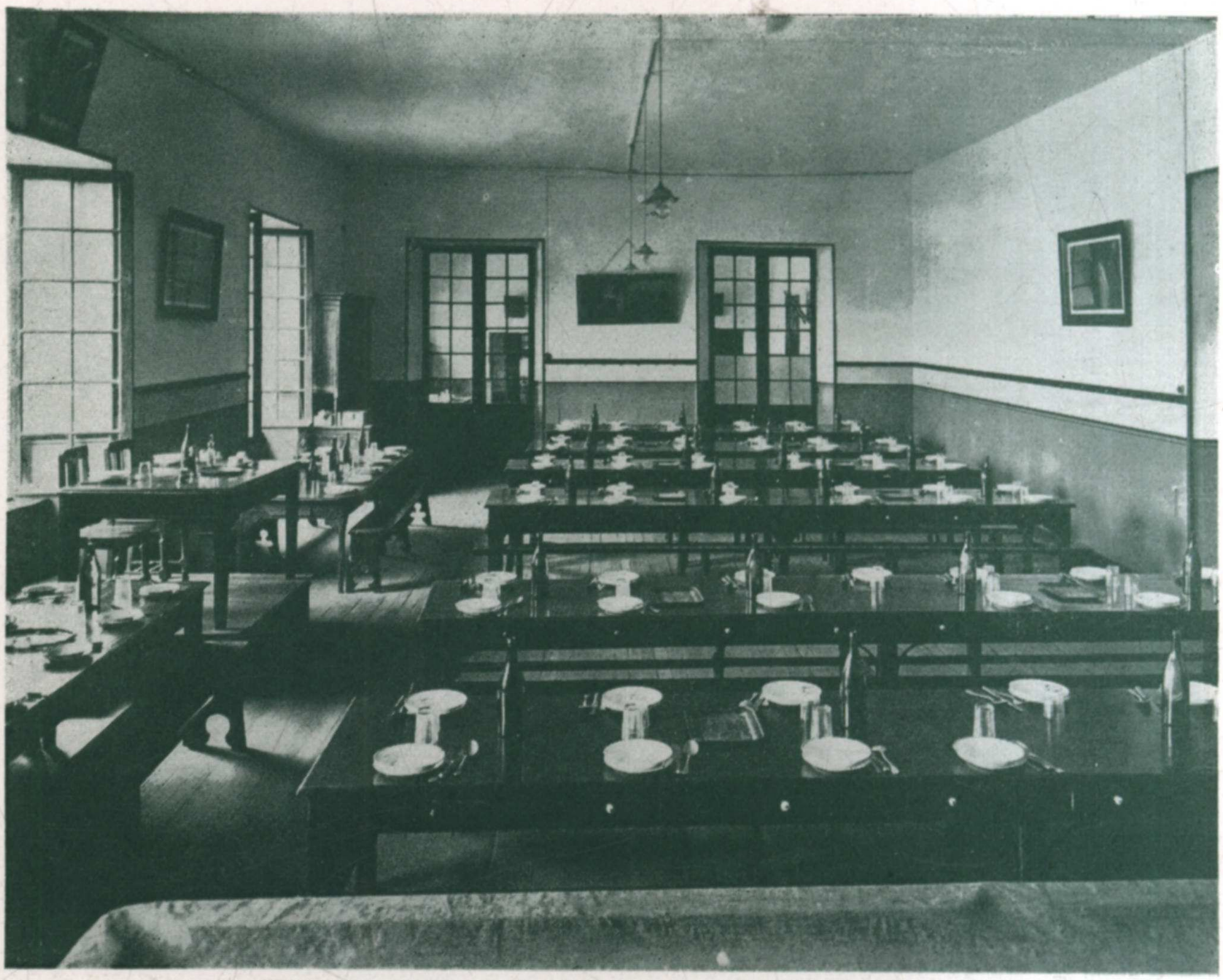
Two bedrooms, each with four cots, a pharmacy and an anteroom which is used as an office comprise the Infirmary. There surrounded by bottles impressively labelled "Ext. Colchici" "Aloes Barbadoensis" and other solid extracts ending in "ae" together with "Tinct. Opii" "Lin. Belladonnae" and other terrifying nomenclatures finalizing with the same mysterious diphthong, Brother Maurice passes his time immersed in volumes on "Pharmacology" and "Therapeutics" studying the newest



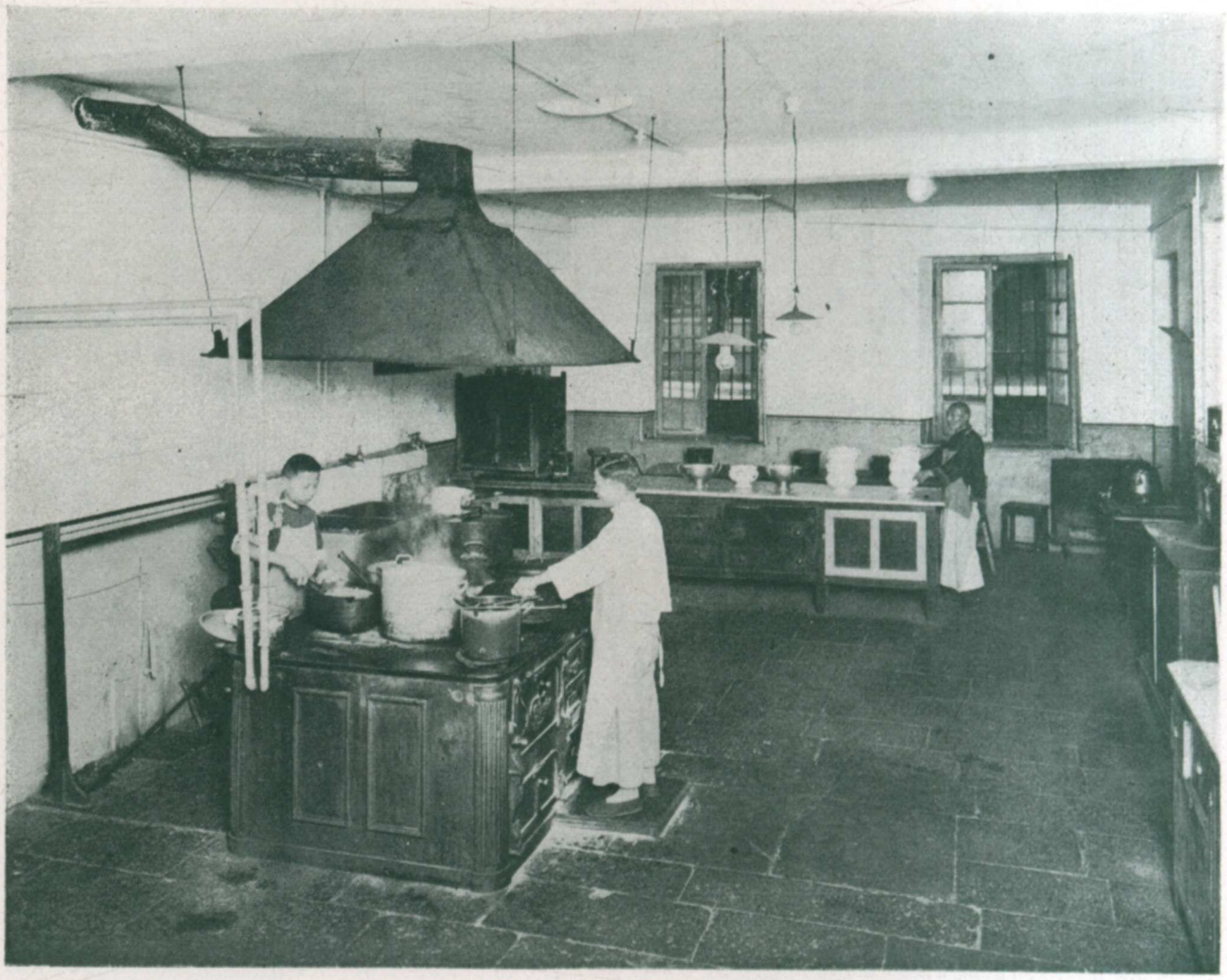
A CORRIDOR



THE DORMITORY



THE DINING ROOM



THE KITCHEN

formulae and the most modern prescriptions. He actually spells these terrifying names without hesitation, and figures in drachms and grains as easily as if they were dollars and cents. Such is the man who has given more than half his life to the charitable work of tending sick boys in the earlier stages of their ailments, or throughout the progress of minor complaints. All who have passed through his hands are grateful to him, and he is looked upon with awe almost as a demi-god, for his patience and benevolence are phenomenal. If the guardianship of healthy youth is sometimes a trying task, how much more irksome is that of caring for the sick, who are naturally fretful and peevish! Thirty years of experience have made of Brother Maurice, a patient, tolerant and tender nurse. Small in stature, and not at all robust in frame, it is remarkable how well he stands after all these years of so exacting a work. Day and night he is alert and active in comforting and cheering the boys who are in his care. Not a day passes but he is called upon to render first aid to youngsters who have had falls with their attendant bruises, wounds, dislocations, strains and sprains. He relieves their pain, dresses the wounds and massages the sprains.

Brother Maurice is a tireless worker, but the stress is telling on his health and he well deserves the rest that will be forthcoming when a relief can be sent. But he will be sorely missed. He too will be sorry to part with his beloved infirmary for he has become almost a part of it. When he says farewell for a time, those who have been under his care will feel his departure keenly, for there is no one in the whole College who will not regret his absence, and miss his cheery face.

SPORTS

An eminent educationalist once said, "Leave me for half an hour, unobserved, in the playground of any educational establishment and I will tell you what spirit animates its pupils". He was right, for if you observe the pupils enjoying their recreation in a thorough, light-hearted manner, you may be sure there is a spirit of work and contentment reigning throughout the School or College. Where you see pupils wandering about in groups, or in a listless manner, one can deduce that all is not as it should be there.

It can be said of the St. Francis Xavier's pupils, past and present, that they have ever been known for their earnest and successful work in Class, and their keeness in whatever game they took up especially in Football, Handball, Cricket and Tennis.

Association football was first introduced into the College in the Winter of 1895. Previous to that a kind of "Free-for-All" football was indulged in. Feet, hands, etc., were allowed to be used, and many a black eye was received, the usual excuse being, "Sorry, I missed the ball". The pupils took well to the new game, and in 1896 the first game with an organised team took place. In those years, there were in Shanghai but the Shanghai Football Club, and "The Engineers" Football Club, so matches were few and far between. Our game was with "The Rangers" a team organised by a gentleman named Cunningham. The game was played on the Racecourse, and a muddy one it was! Among our players were the late Jose Gutterres (R.I.P.), Antonio, now Major Diniz; D. M. G. Gutterres, M. Edwards, Dicky Brandt, F. Grossman, etc. After the game the "Rangers" proposed that we should combine and buy a piece of ground for a future club, but nothing came of it. Later on, they joined the Recreation Club and, unless the present writer is mistaken, it was they who started the football team of that popular Club.

At that time football was not played by the Chinese, as they considered it absolutely opposed to their ideas of games. The only game they took up with pleasure was that of handball, which in all probability, was introduced into China by St. Francis Xavier's College. It is now played throughout the whole country, and from north to south, east to west, Chinese boys are to be found enjoying the game, and even using the English terms, though they themselves speak little or no English. Such has been the writer's experience. However, by degrees, football was also taken up, and at the present day, thanks to the schools and colleges throughout China, whether Chinese or Foreign, the game has been adopted with advantage to the youth of China. In connection with this, as regards ex-Students, special mention must be made of Mr. Denis Chen, Mr. Yeh for what they have done for football with their Club, "The

Three Cultures". But the person who deserves the greatest credit in the College for developing and making popular the game among the Chinese pupils, past and present, is undoubtedly Rev. Br. Pastor.

In the early years of the present century, no games were permitted on the Race Course grounds on Sundays, but many a game was played in the College playground, whether the weather was fine or not. Many of the older ex-Students will recall to mind the matches played against the "Hongkong boys" (in which the latter were invariably defeated) and the culminating match which took place on the Race Course, ending in a 9—0 victory for the College team!

When Hongkew Park was opened, what pleasant games were played there, our opponents each Sunday being the "Muldoons"! Crowds of spectators used to attend, and players and spectators had very enjoyable afternoons.

In School-League matches the pupils of the College, Senior, Junior, and Midget proved too able for their opponents, and during many successive years, won the cups for which they competed. The games used to be well contested, and the cheers of the winning School could be heard at a distance from the Park. Harry Wade, Stanley Flood, the Guttierrez brothers, M. Sanno, J. Smith, and others can tell many a tale of these encounters.

Teams composed of ex-Students and students have been competing in the Second League games year after year, several times winning the "Reside Shield". When the "Shield" was first presented, the writer received an anonymous letter from the Donor in which he stated that "It was his wish, that the St. Xavier's team be the first to have the honour of having their name inscribed on the 'Shield', and to tell the players to play up for all they were worth to ensure doing so". They won all their matches, and won the "Shield". However theirs is not the first name on the "Shield", but that of the "Police". The previous Season a Cup had been promised for the Second League, but the promise never materialised. The Shanghai Football Association, therefore, decided that that "Police Club" should have their name placed first on the trophy.

During the Great War, to help on the First League, our players entered it, and gave a good account of themselves. On the one occasion they should have had the "Skottowe Cup" but the referee, after allowing the goal scored by A. Aguiar, on the protest of an interested linesman, disallowed it. On the re-play the team lost by 1—0. Among the players, who did a lot for the team during several years may be mentioned the Favacho brothers, A. Aguiar, the Guttierrez brothers, that great goal-keeper, Ted Wilson, Tom Allan, and C. Encarnaco.

Worthy of special mention too are John and Tommy Wade, Jack Bollard, John Gioulis, the Singers, Bossuets, Leitaos, A. Costa, A. Bois-

seree, T. Aldeguer, H. Collaco, F. Dixon, a great half-back, and numerous others who rendered yeoman service.

The Portuguese Association, A. S. F., J. A. C., and other Clubs contain many of our ex-students, and it is doubted if ever the Shanghai Recreation Club, within the past number of years, have put a team on the field which did not include one or more ex-students of S.F.X.

Cricket was played for a certain number of years with success, matches being played against other Schools, and also against teams from the British Navy. However, owing to the great increase in the number of pupils, and, consequently, the danger of accidents when playing on the College ground, the game had to be abandoned. There are some in Shanghai, who still speak of having hit the ball over the College building! Wasn't Dick Brandt one of them! Yes! But how many panes of glass were broken in the attempts, and what happened afterwards?

Lastly there were the Annual Sports. They began in a very modest manner indeed, but owing to the generosity of the ex-students and friends of the College, they are now looked forward to eagerly by both present and past pupils. Among the generous donors must be mentioned Messrs. W. McBain, L. Encarnacao, the late Mr. Edward Bell, the Hongkew Golf Club, the J. A. Club, Mr. A. E. Collins, and to them, one and all, the most grateful thanks of the College Authorities and pupils are tendered.

The remark has been made, "But you must give a lot of time to sport, seeing your boys do so well." The reply was "No more time is given than the ordinary College recreation hours, but, during those times all the pupils must play some game or other".

It may also be said that our best players have been noted for their success in their studies and business. "Mens sana in corpore sano".



S.F.X. FOOTBALL TEAM.
1903



S.F.X. FOOTBALL TEAM.
1904



JUNIORS
1912



S.F.X.
SENIOR
TEAM
1910



S.F.X. JUNIOR FOOTBALL TEAM
1911



S.F.X.
SENIOR FOOTBALL TEAM
1911

S.F.X.
SENIOR
TEAM
WINNERS OF
THE 2ND
DIVISION
SHIELD
(S.F.A.)
1912-13.





SENIOR AND JUNIOR TEAMS
1912-13



PAST VS. PRESENT
1920



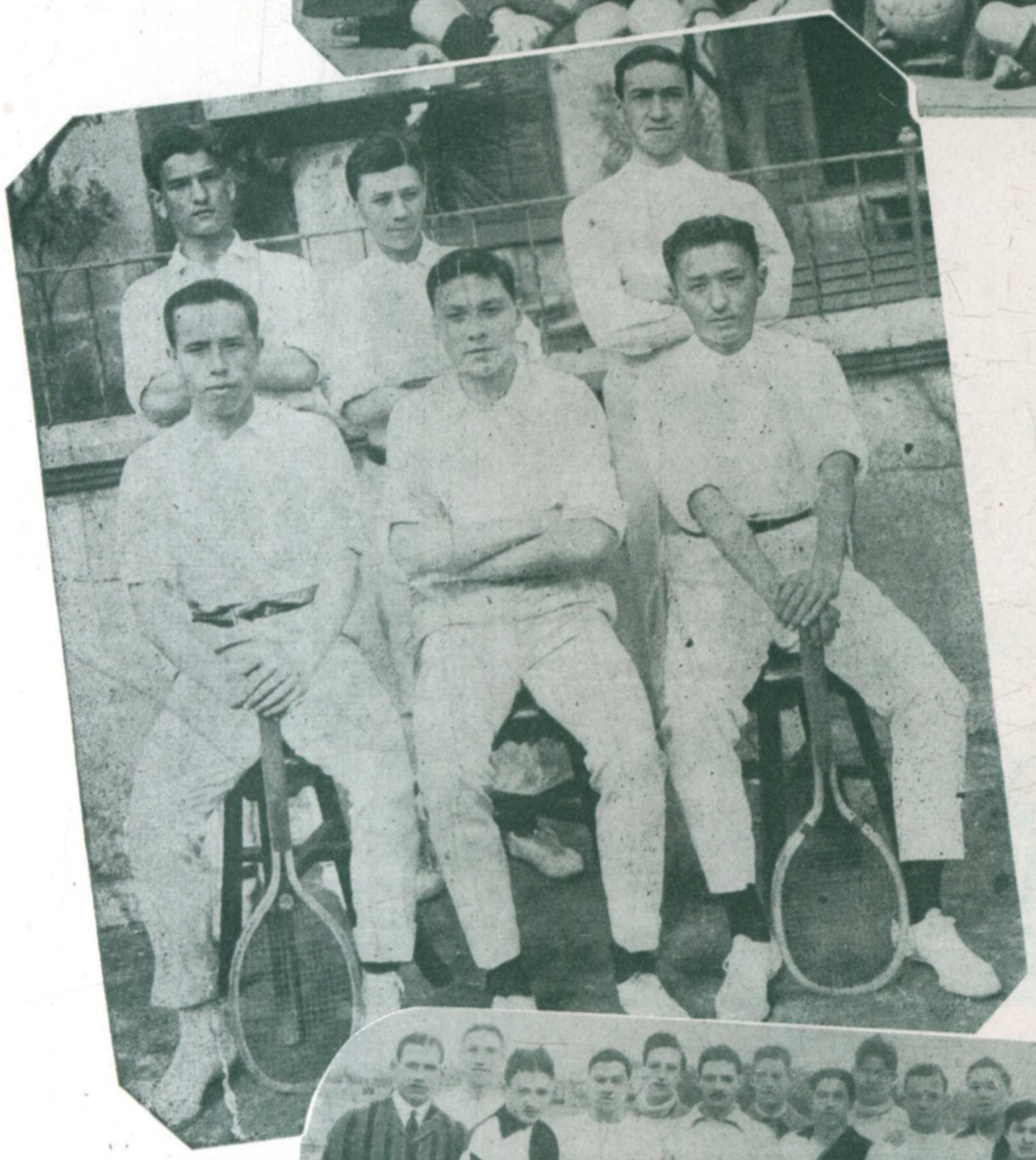
SCHOOL SENIOR TEAM
1918



PAST VS. PRESENT
1919



S.F.X.
SENIOR TEAM
1916



S.F.X.
TENNIS PLAYERS,
1912-13

PAST VS. PRESENT. 1919

S.F.X.
JUNIORS
1917



S.F.X.
SENIORS
1919





S.F.X. JUNIORS 1921



S.F.X.
MIDGETS
1922-23



S.F.X.
SENIORS
1922-23



S.F.X. JUNIORS 1932-33

AT HALF-TIME
IN
1922





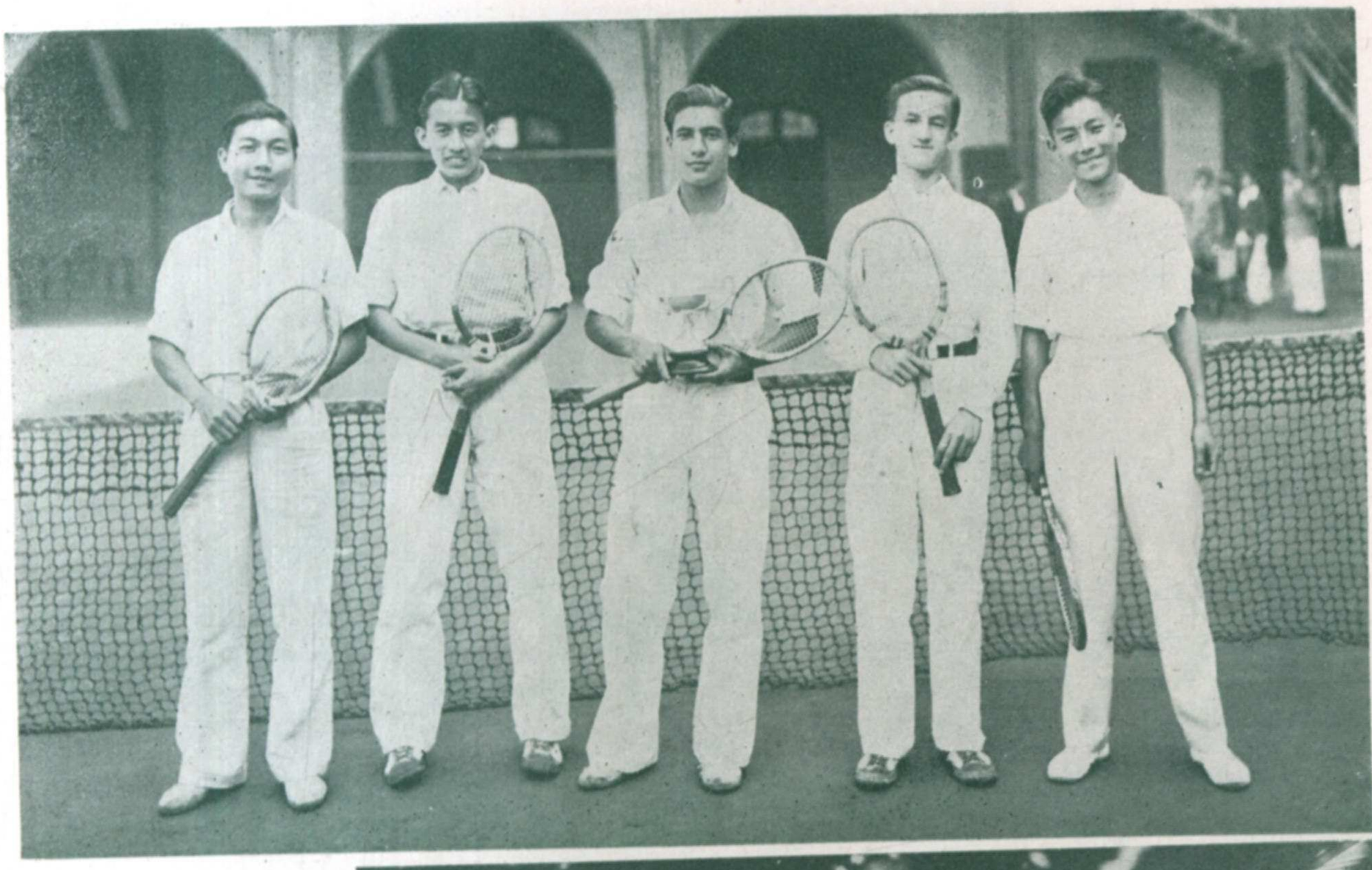
PAST vs. PRESENT
1933

S.F.X.
SENIOR TEAM,
1932-1933

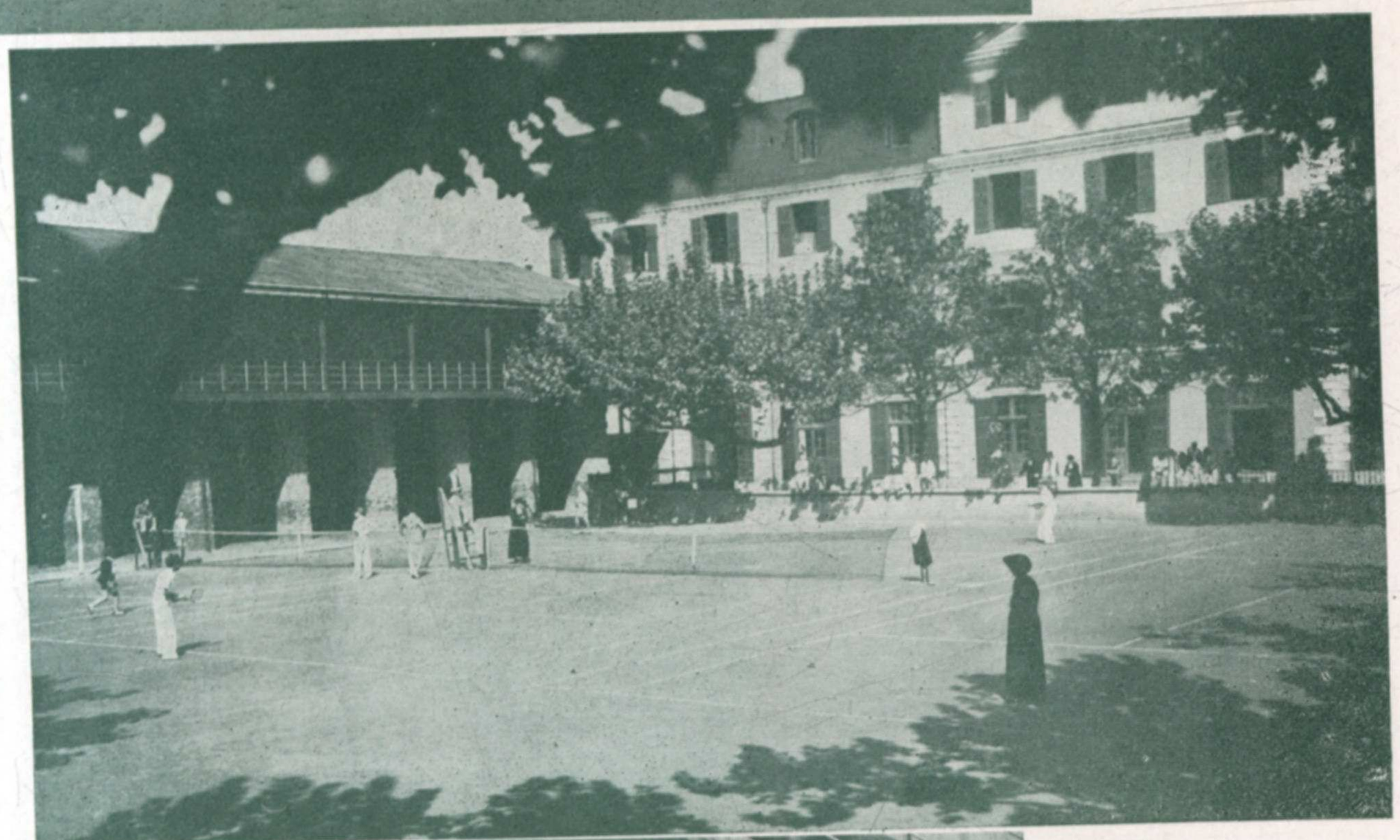




S.F.X. WINNERS
OF THE
TSZ-LING CUP
1929-30



WINNERS OF THE INTER-SCHOOL TENNIS COMPETITION. 1934



TENNIS MATCH (S.F.X. vs. G.C.)



S.F.X. TENNIS PLAYERS 1934

THE SCHOOL SENIOR TEAM
1934





A FOOTBALL
MATCH



THE SCHOOL JUNIOR TEAM 1934



S.F.X. MIDGETS
1934-35



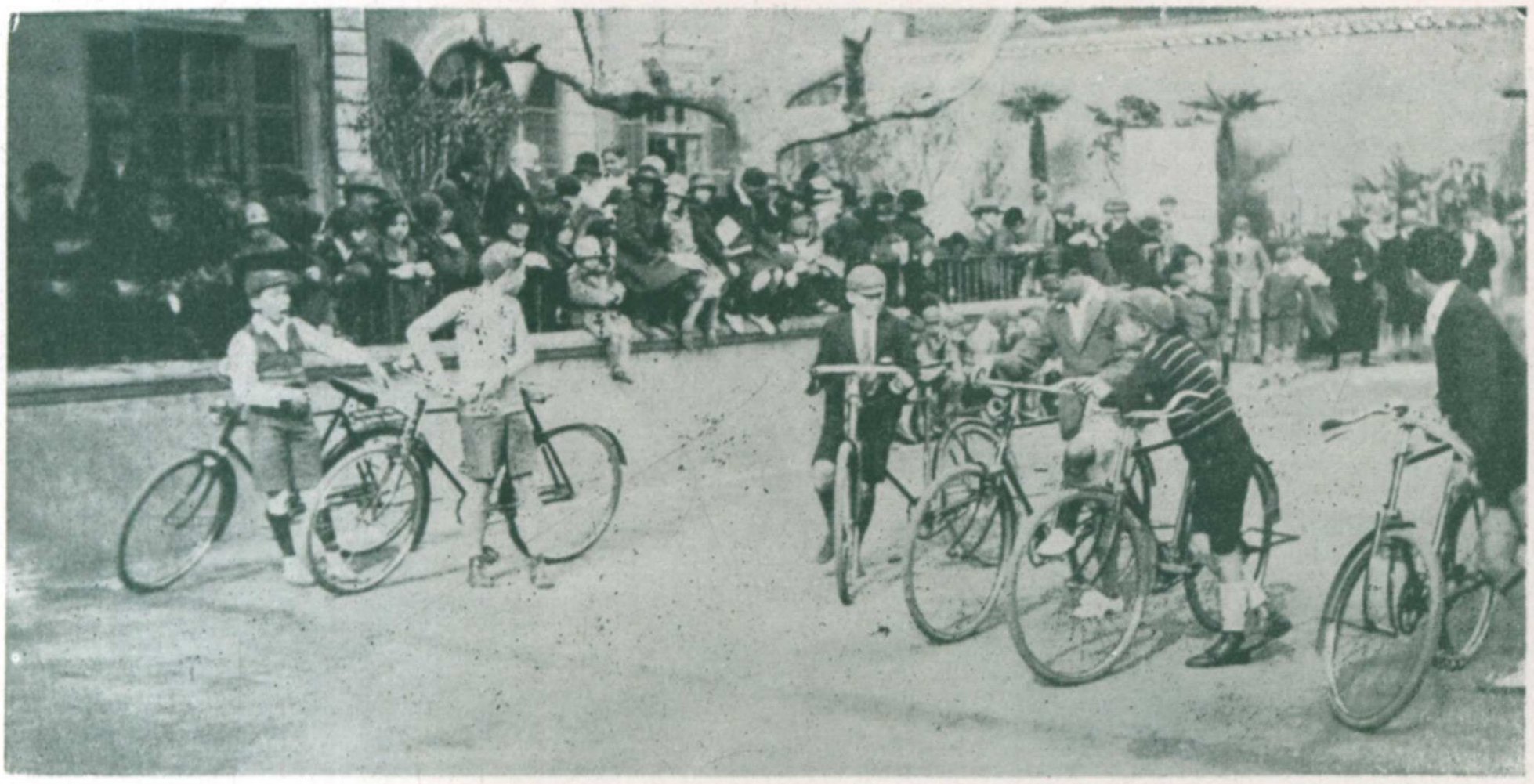
READY TO START



GOT IT !



WHEN DO WE START ?



SLOW BICYCLE RACE



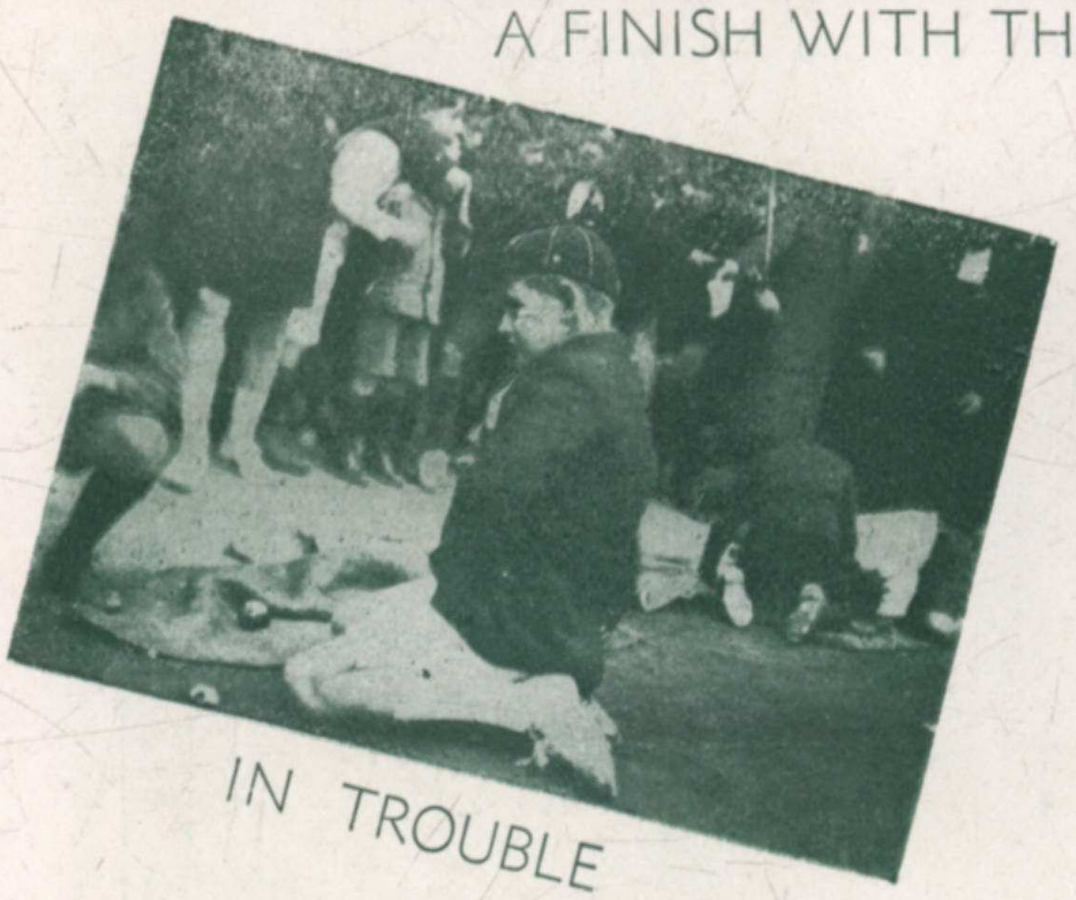
SACK RACE



HARD TO BITE



A FINISH WITH THE EGG AND SPOON



IN TROUBLE



HARD TO GET



AN EXCITING MOMENT

DRIBBLING THE FOOTBALL



SLOW BUT SURE



SHOT PUT





SLOW BICYCLE RACE



DONKEY RACE



S.F.X. WINNERS OF THE TSZ-LING CUP

1934-35



THE SCHOOL TROPHIES

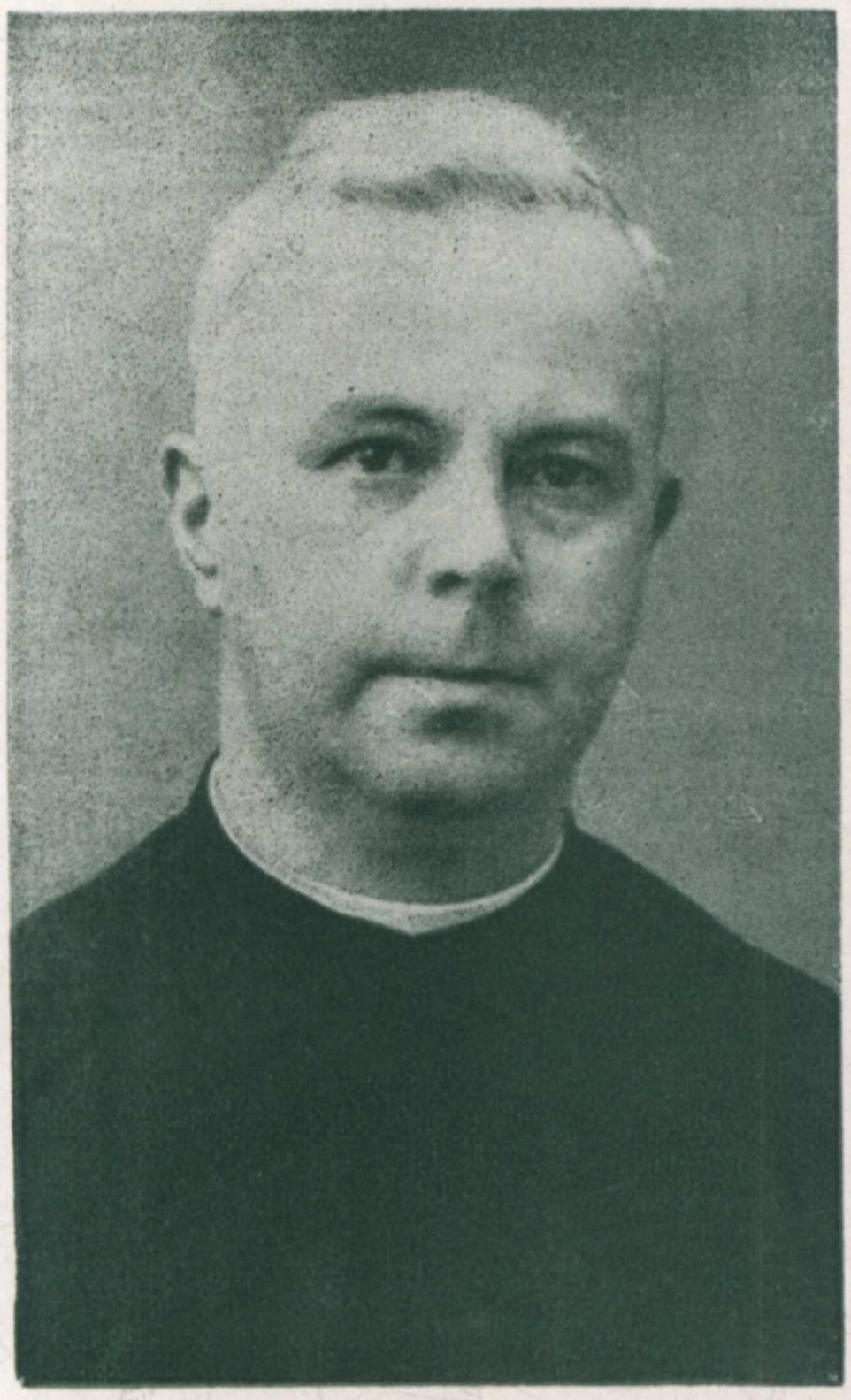
DIAMOND JUBILEE CELEBRATIONS

Sixty years have passed since St. Francis Xavier's College was born —in Rue Montauban, fifty years since it was transferred to its present site in Nanzing Road. The grain of mustard seed, planted on September 21st 1874—when four boys were brought to the school—has grown into a large and flourishing tree. The tiny roll which recorded its meagre beginnings has now fifteen thousand names to its credit, while the actual roll-call of the school to-day is 1350 students, with fifty-one teachers. And the school continues to grow. Year by year the number of applications for admission is becoming greater and the available accommodation is taxed to the limit. If they are to consider these applications in anything like full numbers, the Brothers find themselves faced with the necessity of providing further accommodation.

The history of the school is told elsewhere in this album. You will read it with pride—pride in the achievements of the past sixty years; and you will be doubly proud if you yourself are an old boy of the school. The Brothers are to be sincerely congratulated, for they have carried out, whole-heartedly and conscientiously, their self-imposed task; and a splendid meed of success has blessed their work.

Education, I once heard defined as an inducing or a drawing-out, rather than a cramming-in. The work of education is primarily the formation of character. The intellect must be cultivated and developed, but the work is hopelessly incomplete if it does not form at the same time the character—heart and conscience—which goes to make up the whole man. A man's work depends more upon the character and the heart than upon knowledge and the intellect. Knowledge alone is a poor asset without proper character formation. If a child is taught that the end of life is prosperity, success, comfort, material advancement, what can restrain it from seeking these at the cost of truth and justice and honour? Knowledge is power indeed, but power must be restrained, and the only successful restraining influence is religion. Christian schools alone can form a Christian brotherhood, whose ideal is to reap the rewards of the life which is to follow. While preparing the child for the life that is before him in this world, it is the first aim of Christian education to keep before his mind the fundamental truth—that our citizenship is in Heaven—that we have not here a lasting city but look for one that is to come.

And that is the aim of Catholic education, the life's work to which the Brothers have devoted themselves. They have made for themselves a monument of which Shanghai, and especially Catholic Shanghai may well be proud—St. Francis Xavier's College.



REV. FATHER LENNON S. J.

Let us listen to extracts taken from a sermon. The proofs against influences and movements subversive of good order, and inimical of the traditions of Christian civilization—as drawn from the centuries by Father Lennon, S. J. in the course of his sermon delivered at the Church of the Sacred Heart on Sunday, 2nd December, 1934.

"In Paris in 1533, at Ste Barbe College were two men, one a tall, soldiery figure, dressed in a long black gown of fashion; haughty and ambitious, priding himself on his encyclopaedic knowledge of mathematics, philosophy and philology. The other, an elderly man, shabbily dressed, of small physique and backward in manner. These two men were St. Ignatius Loyola and St. Francis Xaxier. . . Now turn your eyes to the year 1552, December 2nd and 3rd, and we will see an Island off the South Coast of China, and we will see dying on that lonely Island the Scion of a noble family. Clutched in his cold hands is a crucifix. The fluttering breath grows fainter; the great missionary's life is ebbing out. A native servant lights a candle and places it between the powerless fingers. The icy wind refuses this privilege. The breath grows slower, then ceases. . . What happened between the intervening years? Did St. Francis think "Oh Yes! it was worth the sacrifice, yes,

it was worth the price—for "what does it profit a man if he gain the whole world and suffer the loss of his own soul"? As the world might see him dying alone, with no priest, and not one of the thousands he had converted, the world might say "was it worth the price?" But the Divine Saviour has promised that if we put our trust in him, God will be our reward.

When the call came from the Indies, St. Ignatius looked for one to answer. Realising that St. Francis was entirely fitted for the responsible call, the long voyage was arranged. Trusting in God St. Francis went forth to win and convert thousands.

His burning love and desire to win more souls for Christ, forced him to travel further afield. He journeyed to the Portuguese Eastern Empire of Malacca, where he gathered the souls of the poor ignorant fishermen. As in Goa, his personal magnetism, love and determination to win through captured his audience. Smiles, tears, beckoning hands and arms of welcome, together with the emblem of the Cross, drew the poor fishermen to him. They begged him to remain with them, but St. Francis wanted to get to Japan. After interminable difficulties, but with a truly brave and confident heart, he penetrated into that country where he won thousands for Christ.

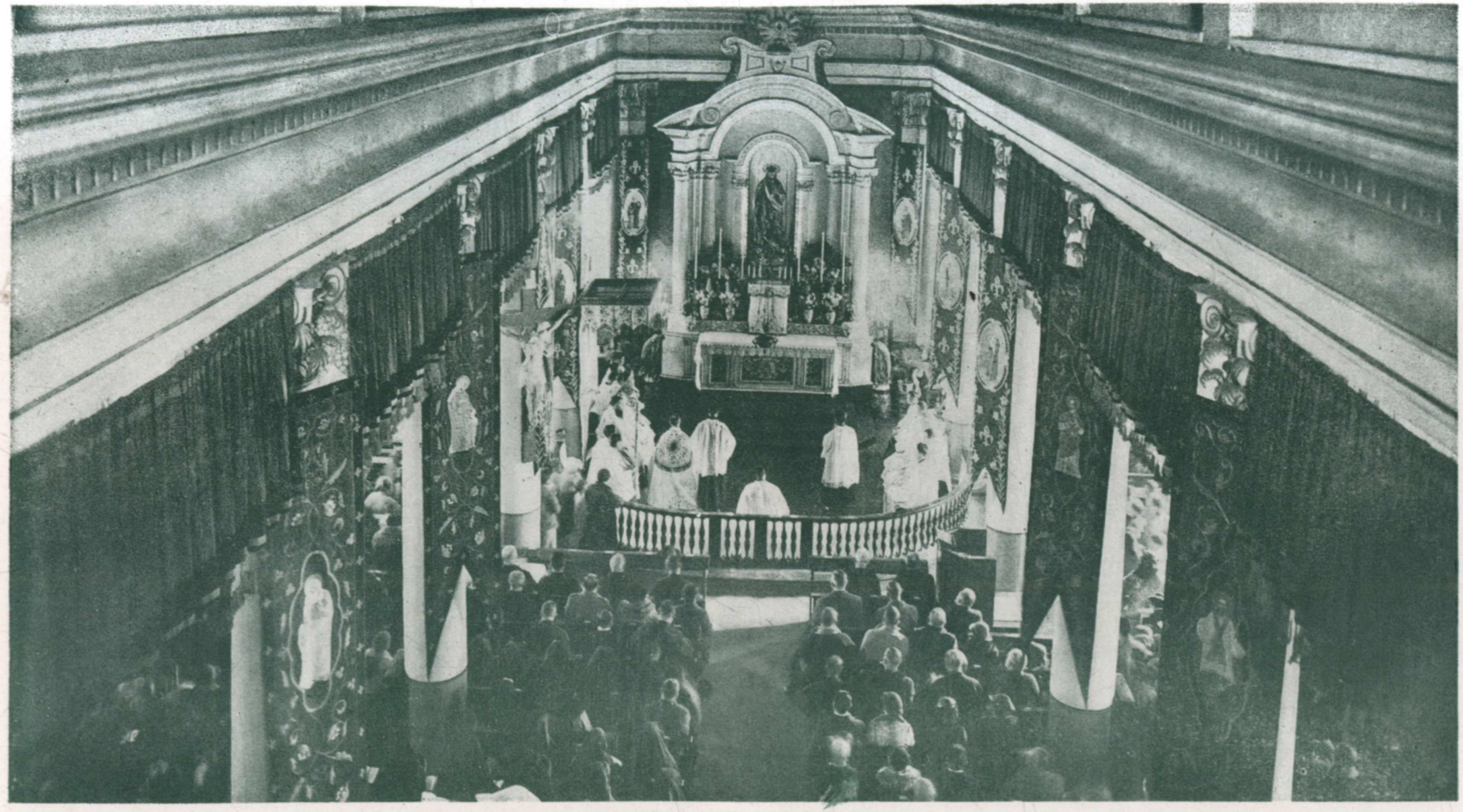
The loyalty and courage of his children in Japan, splendidly justified St. Francis' belief that he should go back to Goa, that he might arrange to bring the faith to China. There was a delay in departure and Francis was forced to remain—on his return—on Sancian Island. There was one gleam of brightness during the dark weeks. St. Francis could gaze on the mainland of China, on the country he hoped to convert. The Beacon that beckoned him was a consuming fire. But the frail body, wasted by the fervour of his desire, lived only by power of will and hope. Within sight of the goal, God called him to himself.

His virtues, his faith, humility and personal love for Christ were all-consuming. He learnt the faith at his mother's feet, in a royal Castle, where other service and loyalty gave way to that of God and his Mother. He was ever ready to be obedient to God's holy will.

The perils of St. Paul met a true imitation in those of St. Francis Xavier. "In journeying often, in perils of waters, in perils of robs, in perils by his own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren."

His faith gloams forth like a brilliant light—like that of a glorious martyr asking for more difficulties to undergo."

The Diamond Jubilee Celebrations were solemnly inaugurated by Pontifical High Mass, at the Sacred Heart Church, Nanzing Road. His Excellency, the Most Rev. Auguste Haouisée, Vicar-Apostolic of



THE PONTIFICAL MASS



HIS LORDSHIP MGR HAOUISEE
LEAVING THE CHURCH



AFTER THE PONTIFICAL MASS

Shanghai, was celebrant, assisted by ministers drawn from the various missions with headquarters in Shanghai. The Church was crowded, the congregation consisting of many ex-students, of officials and dignitaries of the city, visiting priests, and Sisters from different orders in the city. The choir, composed of students of St. Francis Xavier's gave a beautiful rendition of Gounod's Messe Solennelle, with full orchestral accompaniment, under the baton of Brother Victoric. The panegyric was eloquently preached by the Very Rev. L. F. McGreal, S. J., Rector of Gonzaga College.

Father McGreal took for his text "Not to us, O Lord. . . ."

At 5:30 p.m. Solemn Benediction of the Blessed Sacrament was given, His Excellency Mgr. Haouisée again officiating.

In the evening a public reception was held at the College. The Rev. Brother Antonin, Director of the College, who has been identified with the work of Catholic education in China for forty-three years, received the guests, among whom were the Mayor of Greater Shanghai (General Wu Te-Chen) members of the Diplomatic Corps, representatives of the Municipal Councils, the Medical and other professions and the Police Force, besides a large number of ex-students, teachers and other friends of the college.

A few of the consular, City Government, Municipal Council members and other residents who attended were: Mayor Wu Te-chen of the Shanghai City Government; Mr. J. Leurquin, of the French Consulate; Mr. A. D. Blackburn of the British Consulate; Mr. N. Aall, Norwegian Consul-General and Chargé d'Affaires; Mr. F. E. H. Groenman, Consul-General for the Netherlands; Dr. J. Krysinski, Counsellor of the Polish Legation; Lieut.-Col. H. Kriebel, the German Consul-gereral; Judge Milton J. Helmick of the United States Court; Mr. S. Fessenden, Director-General of the Shanghai Municipal Council; Mr. E. Fauraz, Secretary of the French Municipal Council; Dr. F. T. Ranson, Dr. L. McGolrick, Mr. C. Harpur, Commissioner of Public Works, S.M.C.; Dr. Charles Schwarzenberg; Mr. Barthelemy Tchang of the French Consulate; Mr. J. R. Jones, Secretary of the S.M.C.; Mr. Kou Cheou-hi, Counsellor to the French Municipal Government; Major Leitao of the Shanghai Volunteer Corps; Mr. T. P. Givens, Deputy Commissioner of Police; Captain Kennedy, A.C.P., Mr. Vizenzinovich, Chancellor of the Spanish Consulate.

Also present were a number of Ex-Students, Teachers and guests including Brother Marie Julien, Mr. Carl Kliene who has the distinction of being the oldest living Ex-Student to register at the College, Mr. Denis Chen, Mr. W. L. Zee, Mr. Lo Pah-hung, Mr. Francis Zia and numerous others.

A PRESENTATION

Among the gifts presented to the College was a magnificent embroidered altar cloth, from the ex-students of St. Joseph's College, Hongkong. The central design is a picture of St. Francis, similar to the picture on the great Church of "Bon Jesu" in Goa. Bordering the picture is a spray of roses and Eucharistic lilies—an artistic piece of work, which reflects great credit on the Sisters at Siccawei who designed and executed the cloth.

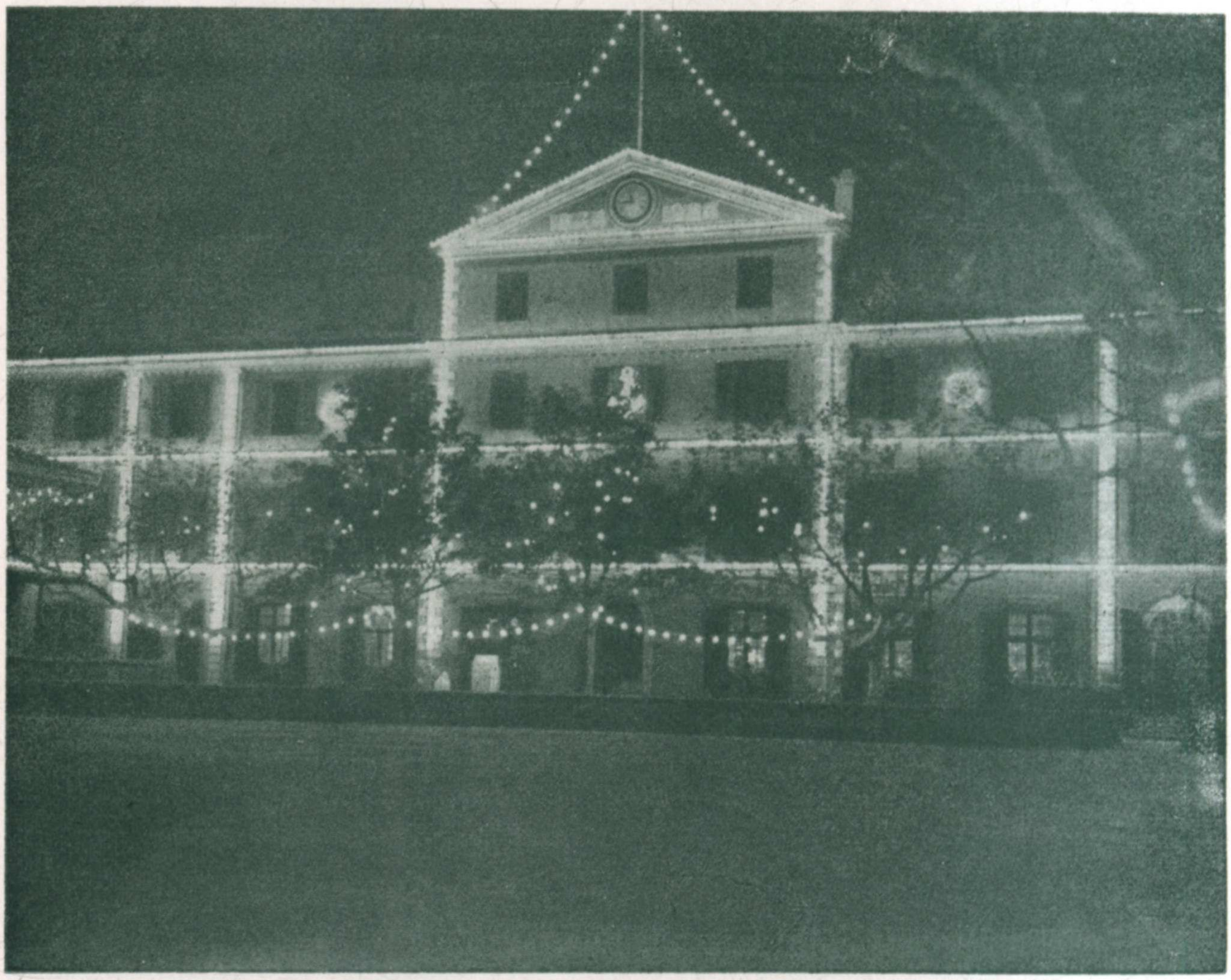
Mr. C.E.I. Ozorio in making the presentation on behalf of the ex-students of St. Joseph's, Hongkong, said it was given as a token of regard and appreciation of the work and the success attained by the Marist Brothers in the cause of education in Shanghai. He spoke of the "Big Brothers" whose self-sacrificing work commanded the affection and the respect of both, pupils and parents in like degree. After remarking on the bond of faith which binds together the various educational orders in the Catholic Church, Mr. Ozorio presented the sincere wishes of his fellow-collegians and himself, for the further success of the grand institution, whose Diamond Jubilee they had all come together to celebrate. On their behalf he asked Brother Antonin to accept the altar cloth, not for its intrinsic value, but for the motive prompting the gift, and closed his remarks by humorously expressing the hope, that the Brother Sacristan would guard the cloth carefully.

Brother Antonin thanked the Old Boys of St. Joseph's, Hongkong, from his heart and assured them, that the cloth would be valued always —the more so because of the spirit of charity and good will which had prompted the gift. . . .

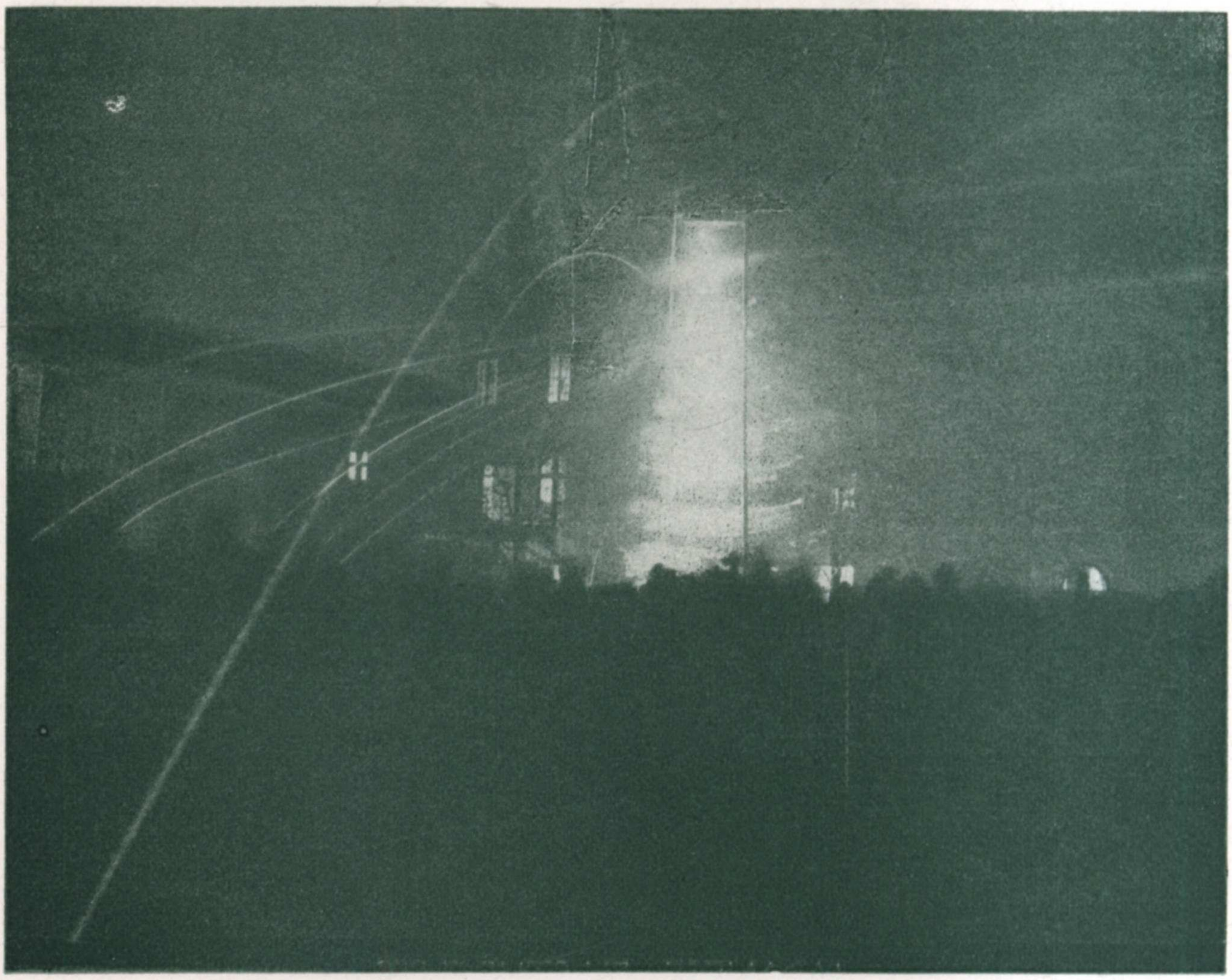
A second gift was that of a marble pedestal for the Statue of the Sacred Heart in the college grounds. The presentation was made by Mr. G. Suzuki on behalf of the Japanese ex-students of the college. Inscribed on the pedestal is the text: "I am the Way and the Truth." The gift was a thoughtful expression of affection from the Japanese ex-students, of whom there are only thirty resident in Shanghai. Brother Antonin accepted the gift and expressed the sincere appreciation of the Brothers for it. It was thirty-five years since Mr. Suzuki had been a student at the College, but he has not forgotten his Alma Mater. On visiting the College some time ago, he and his friends had noticed the need for the pedestal, and this had prompted them to offer it as an eloquent and lasting mark of their loyalty and affection. In thanking them for their gift, he must tell them that his gratitude was not limited to this gift alone, but covered many acts of kindness and consideration through the past years, for which he was sincerely appreciative and grateful.



JAPANESE EX-STUDENTS
DONORS OF THE PEDESTAL



THE ILLUMINATIONS



FIRE—WORK DISPLAY

THE ILLUMINATIONS

Much thought and expense was evidenced in the electrical illuminations of the college. The entire facade was picked out in white light, the central motif being the great red numbers on the front wall of the grounds 1874-1934. A fireworks display was given during the evening and made a brilliant conclusion to a very happy day.

SPEECHES

A variety entertainment was staged in the college hall, at which the Brother Director entertained many distinguished guests. The guest of honour was General Wu Te-Chen, Mayor of Greater Shanghai. In his speech of welcome to the assembled audience, Brother Antonin briefly sketched the history of the college: "On the 21st of September, 1874, four boys were brought to the school, which had just then opened its doors, in Rue Montauban, in the French Concession. Since that day fifteen thousand students have passed through the college and are to be found practically all over the world. We have here tonight Mr. Kliene, who bears the distinction of being the oldest of the living ex-students. We have known each other for forty years, I having first met him in Tientsin, just about the time that Brother Julian was appointed to the Directorship of the college. From 1874 on the boys became increasingly more numerous, and it became necessary to build more commodious premises. And so in 1884 the present building was erected. Subsequent events have proved the wisdom of this move, and the enterprising spirit which foresaw the growth of Catholic education on this side of Shanghai, has been thoroughly justified and even glorified in the celebrations which have been made possible here this year—the Diamond Jubilee and the record of sixty flourishing years of work. Sixty years ago this school was considered one of the architectural glories of Shanghai. It was a building to be proud of, and though to-day there are many finer buildings in the city, we are still proud of the splendid institution. The progress of the years has seen the progress of the college, from elementary grade to the standard of the Cambridge Examination.

The number of pupils on the roll at present are 1350—comprising six hundred foreign boys and seven hundred and fifty Chinese. It is gratifying to us all to see so many of our ex-students here to-night.

Some time ago a drive was put on foot for the purpose of building another school for the Chinese pupils and my great desire is to see this dream realised. The college has expanded to such an extent that this separation is the only solution to the accommodation question; it is impracticable to house and teach so many boys under one roof. My

prayer is that some day we will have two fine schools functioning as one St. Xaviers, with adequate accommodation and facilities for carrying on our work. I take this opportunity of thanking very sincerely the donors, who have so generously helped us towards that goal.

I have tried to give you the salient points in this brief resume of our history, and I wish to express the pleasure I feel in welcoming you here to-night, to join with us in the celebration of a festival we have all looked forward to: the Diamond Jubilee of St. Xavier's."

General Wu Te-Chen made a congratulatory address in Chinese, which was translated by Mr. Francis Zia. His Excellency spoke as follows: "On behalf of the Chinese population of this city I take great pleasure in extending to the faculty and students of St. Francis Xavier's College the heartiest of congratulations. The honour roll of 15,000, with a Chinese enrollment of more than half that number, is an achievement of which Shanghai may well be proud. The history of success which you have lived during these sixty years is a great object lesson of what can be accomplished with the proper spirit existing. The work of the Marist Brothers and of the Jesuit Fathers, who were their predecessors, is equally edifying.

The Brothers look upon education as a life-long care. They devote themselves to the cause of youth and their spirit of self-sacrifice cannot but impress the minds of their students. The students owe a deep debt to the Brothers—not only their intellectual attainments but their ethical culture and character training as well. They have entered into the responsible life of the city, and as Mayor of Greater Shanghai I feel it a great pleasure to put our appreciation into words. May the Diamond Jubilee which you are celebrating to-day be the harbinger of yet greater success to follow in the years to come!"

THE VAUDEVILLE PROGRAMME

This was in charge of Mr. J. H. Anderson, who was assisted by J. Lopes, M. Ferras, Matt. Ambrose, M. Gutteres, A. Allemao, J. Silva, C. Silva. Mr. Gerald Sydney acted as accompanist. The numbers, which followed one another briskly, were given both by present and past students. The program opened with a gymnastic display by sixteen of the youngest boys in the school. Other items on the long program were given by Master D. Anderson—a sketch by W. Ussankoff, G, Montelli, and J. Taylor. Matt. Ambrose acted as assistant in a conjuring display given by Mr. J. H. Anderson, and also in a humorous sketch by himself. Master Maher and J. da Luz gave recitations, followed by a humorous dialogue given by R. Hix and L. Glasser. Mr. Anderson's conjuring was much enjoyed by the audience, a musical accompaniment to it being supplied by Raoul Ozorio. On the serious side of the programme were Mr. Joseph Brown, Mr. A. M. Kerr, and Mr. G. F. Steed.



THE CONCERT



MEMBERS OF THE ORCHESTRA AND SINGERS AT DINNER



THE FIRE-WORK DISPLAY ATTRACTS
A LARGE CROWD



AT HOME

The last number on the programme was given by the ex-students Glee Club, namely, Tharcis D'Almeida, Mario Costa, Manuel Ferras, Marcos Ferras, Miguel Ferras, Harry Lubeck, Filipe Lopes, Joe Lopes, Charles Miller, Edwardo Perpetuo, Pedro Lobo. Alberto Allemao was the musical leader, and Raoul Ozorio at the piano.

SYMPHONY CONCERT

A very special word of thanks is due to the members of the Symphony Orchestra for the really magnificent concert they provided. It was presented on Saturday evening, December 1st, and was greatly appreciated by a numerous and representative audience. Among the guests were H. E. Mgr. de Smet, (Vicar-Apostolic of Siwandze), Dom Neve, (Abbot of St. André, Belgium), Rev. Fathers Lennon, McGreal, Beaucé, Van Dyck. Rev. Brothers Faust, Antonin, and representatives of every mission in the city. Brother Director, in his speech of thanks, expressed the general hope that the excellent programme would be repeated at some future date. It had undoubtedly proved a musical treat.

Composition of the Orchestra

Conductor:—Mr. V. SARICHEFF

SOLOISTS:—Bass: Mr. Shushlin.
Harp: Mr. P. Beriulin;
Violin: Mr. Milievsky.

VIOLINS

J. Podushka
H. dos Remedios
G. Fidlon
A. Allemao
V. Tarnapolsky
P. Boyko
M. Riskin
G. Korniloff
D. Froumson
S. Hartman
P. Shevtzoff
V. Prokopchuk
M. Orloff
J. Breva
P. Palma

ALTI

L. Teplitzky
E. Encarnacao
L. Santos
Takaki

BASSI

C. Marecek
P. Lobo
V. Markitant
G. Lorenzo

FLUTES

A. Spiridonoff
A. Pecheniuk

PICCOLO

M. de la Cruz

CLARINETTES

V. Dramis
J. Mess

BASSOON

P. Calibo

HORNS

W. Schroeter
F. Wadrashka

TRUMPETS

Z. Shevchuk
F. Endaya
V. Tolstenko

CELLI

I. STUPIL
V. SILVA
J. SCHILLER
M. RODOMISHEVSKY
G. CZAKO

TYMPANI

I. JELVAKOFF

HARP

P. BERIULIN

The concert opened with the singing of the Jubilee hymn and Psalm CL, by the college choir, with orchestral accompaniment. The programme included numbers by Cesar Frank, Mendelssohn, Schubert, Moszkowsky, Bizet, Tschaikowski, Wagner, Gounod, and others.

After the concert the members of the choir and the contributors to the concert attended a little supper party which was a pleasant aftermath to the successes they had achieved.

At the end of the little supper all joined heartily in the singing of the "Jubilee Hymn". And with its rousing notes there came to an end the grand round of festivities which had marked the Diamond Jubilee Celebrations of St. Francis Xavier's College.

S. F. X. JUBILEE SONG

1. Let us sing a song of Jubilee
A song of duty done:
A song of fifty golden years,
Of laurels fought and won:
Of fifty golden years and more,
A song to sound from shore to shore:
They've carved out a name in the roll of fame:
The boys of St. Francis Xavier's.

2. Uplift our voices to proclaim,
And let the whole world heed:
In class, in the field, at work, at play,
St. Xavier's take the lead.
Yet not alone for wordly fame,
Success or honour, wealth or name;
For God and our Faith, first place we claim:
The boys of St. Francis Xavier's.

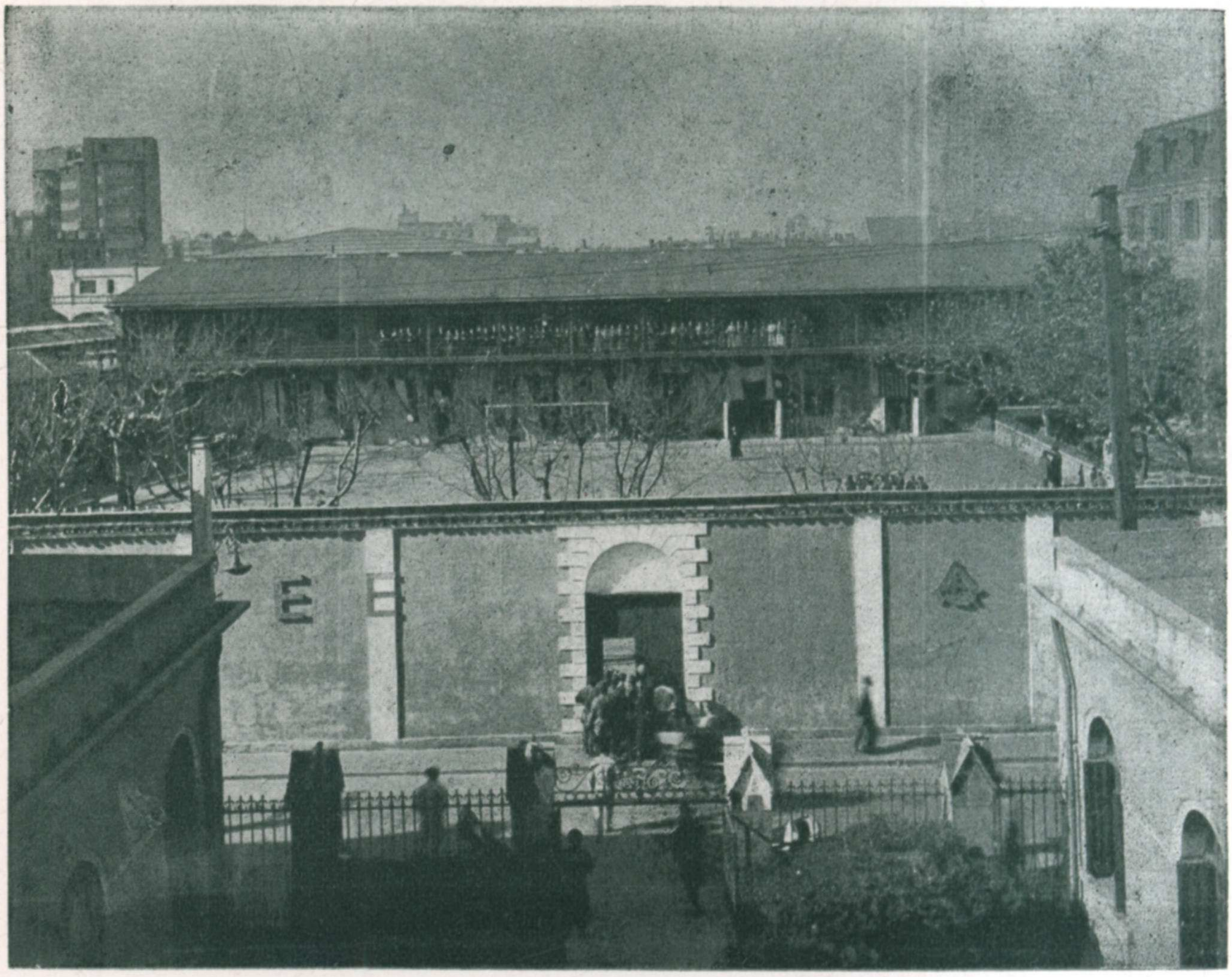
3. Then, *vivat*, *crescat*, *floreat*,
As the years go rolling on,
And we leave our books and our benches,
And school time joys are gone;
What-e'er our future days may bring,
Our Alma Mater's praise we'll sing,
And at her feet new laurels fling:
The boys of St. Francis Xavier's.



THE SERVICE CORPS



NANZING ROAD



THE COLLEGE GROUNDS



REV. F. MCGREAL, S.J.
RECTOR OF GONZAGA COLLEGE

SERMON DELIVERED BY REV. F. MCGREAL

Text: Non Nobis, Domine, Non Nobis; Sed Nomini Tuo da gloriam.
Not to us, O Lord, not to us; but to Thy Name give glory.
(Ps. 113)

Three quarters of a century in the life of an individual marks the span of usefulness; at that age his sun begins to set; he stands with his back to the world of material glory, and peers with wondering eye into the realms of the eternal. Not such is the life of an institution. Sixty, seventy-five, an hundred years is not a long time, if time alone be taken as the measure of its greatness. But time alone should not be taken as the measure of its greatness, for an institution is measured not by time alone, but the greatness of its accomplishments in time.

Thus to-day, my friends, as we gather to celebrate the Diamond Jubliee of St. Xavier's College, an institution that has stood the test of time, we do not simply count with a finger of pride the golden years of its existence, we do not look only at the years that have rolled by; no, we go beyond that; we hold up before your eyes the true, the real standard of greatness, the genuine title to eminence, her glorious achieve-

ments during the sixty years of tireless labor for the intellectual, the physical, and the moral development of youth in this great cosmopolitan metropolis of the Orient.

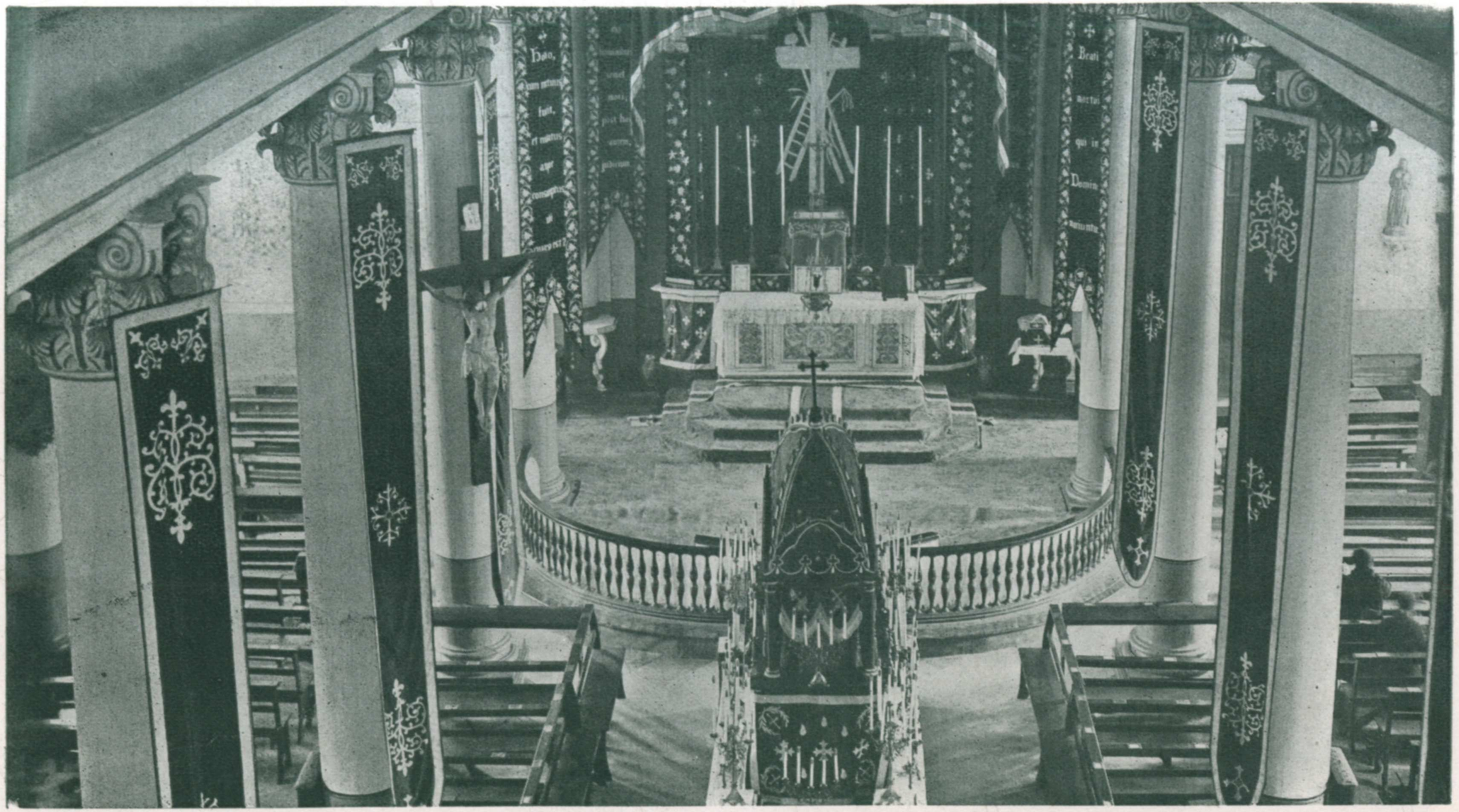
I leave to others the pleasure and the pride of unrolling before your eyes the record of civic and scholastic triumphs written through successive years by St. Xavier's College. Be mine the honored task of calling up from the past the spirit that gave life and strength and courage to the enterprise, which God has blessed with abundant fruits of success in every field of scholastic endeavor.

To understand that spirit, to grasp the significance of an institution such as this, we must go back to other times and other lands; back to the time when first the West became seriously interested in the East; back to the Eternal City, the center of Christendom, the fountain head of apostolic enterprise.

It is the year 1540. Paul III sits in the chair of Peter, and to him come repeated and urgent requests from King John of Portugal for priests to carry the Gospel to his far-flung possessions of India.

The newly formed Society of Jesus stood at the beck and call of the Sovereign Pontiff, and from that little band of zealous priests trained by the soldier saint, Ignatius of Loyola, two were chosen for the task; one of them was Francis Xavier. The lure of the east was in his blood; he longed to campaign for Christ in far off pagan lands, and when the summons came it found him eager for the fray. With the blessing of the Sovereign Pontiff he bade farewell to the Eternal City, and with the parting words of his father in Christ ringing in his ears: "Francis, go forth and set the world afire", he set out to conquer a new world not for his own glory, not for an earthly king, but for Christ Jesus, the Lord.—Non nobis, Domine, non nobis; sed nomini tuo da gloriam.

The record of his adventures and battles for Christ fills many a volume and is written large in the history of the East. On and on, backward and forward from Goa to Comorin; from Ceylon to Singapore, and to the scattered islands of the eastern seas, his tireless zeal for Christ, the King, drove him on, until at last it brought him to the Land of the Rising Sun, and to the very gates of forbidden China. He died on a desert island off the coast of southern China, and as the light faded from his fevered eyes he poured out his soul in prayer to Christ, his Captain and his King, to bless that land of mystery, the mother of eastern culture and progress. Xavier died, but his spirit lives. Though he never entered this land for which his soul yearned, the unconquerable spirit of Xavier could not be denied; it came forcing its way through every barricade that human ingenuity could construct. It dwells here today, a mighty force in this vast country teeming with souls immortal.



THE CHURCH AFTER THE SERVICE FOR THE DEPARTED EX-STUDENTS



PRESENTATION OF THE PEDESTAL AND ALTAR COVER

Three hundred years roll by. It is the year 1789. In the little town of Rozey in France a child is born, and to that child is given the name: Marcellin Champagnat.

His holy childhood blossomed into fervent youth. In the year 1812 he entered upon his immediate studies for the priesthood, during which in pious conference with his fellow students, was born the idea of founding a society, the special purpose of which should be the foreign missions and the education of youth. In 1816 the priesthood crown his years of study, and while yet the holy oils glistened on his hands, he knelt before the shrine of Our Lady of Fourviere and consecrated himself and his work irrevocably to the Mother of God. He took up his ordinary duties of assistant priest, and while giving himself and spending himself in his sacred ministry, he never forgot for a moment that holy inspiration of his student days. His work in the hospitals, and especially his contacts with the young, convinced him that the time was ripe for the realization of his long cherished designs, and he decided to found at once a Society of Teaching Brothers for the Christian education of youth. Modest indeed were the beginnings, as are the beginnings of all works truly great, but God's blessing and the evident help of God's Mother gave strength and courage to surmount all obstacles in the way, and soon that little band of pioneers, known as the Little Brothers of Mary, became great. The pebble cast on the surface of the water spread its ripples in ever widening circles until they encompasses the seven seas of the world.

It were too long for me to recount the triumphant march of this army of educators. They, too, have written their history large in every civilized country of the world. The record of the Marist Brothers speaks eloquently for itself, and through it all from beginning to end runs the same familiar strain: "Non nobis, Domine, non nobis; sed nomini tuo da gloriam". Champagnat died, but his spirit lives. It dwells here today, a mighty force in this vast country teeming with souls immortal.

And here in this city of ours, in that house across the way where dwell the sons of Champagnat, two great spirits meet and mingle; the spirit of Xavier and the spirit of the holy Founder of the Little Brothers of Mary.

St. Xavier's College was founded by the Jesuit Fathers in 1874, and for twenty years the brothers of Francis Xavier, the Society of Jesus, carried on until in the year 1895 they handed over the torch to the Society of Mary, the sons of Champagnat, who have borne the light ever onward and upward to greater heights of glory. It was begun in the spirit of Xavier and it continued in the spirit of Champagnat, but during all these sixty fruitful years neither the name nor the spirit has changed, for those two spirits are one; and they are one, because the spirit of Xavier and the spirit of Champagnat is the spirit of the Catholic

Church, the divinely appointed teacher of the human race, to whom the Savior, the Son of God, gave the commission and the command to "go forth and teach all nations."

True and faithful to that divine command the Church from its very birth has taken a leading part and a tremendous interest in the education of youth. For centuries the field of education was practically her exclusive domain. History witnesses to the fact that the great universities of Europe were founded and developed by her for the mental and moral development of mankind. It was only in comparatively recent times that false ideals and false concepts of human existence found favor in a God-less world, that purely secular schools in which the natural element in man is divorced from the supernatural, came into being. The Church stands on the fundamental principle that man is a creature composed of body and soul; that he has a destiny above and beyond the sordid sphere of earthly existence; and that, if he is is to take his proper place in society and attain the end for which he was created, the most important factor in his development must be the training of his moral being; for a trained intellect devoid of moral principles is a positive menace to society and an utter loss for eternity. Reduced to a formula, the educational psychology of the Church is simply this: "By virtue of the threefold elements of body, mind and spirit, the only proper method of education is the training or development of each according to its nature and corresponding perfection, not isolating any of these elements, but seeking the perfection of the whole man by harmoniously perfecting the three orders of being of which he is made." Thus she forms man according to reality, and prepares him not only for his appointed function here on earth, but also for his supernatural destiny in heaven.

And today as we gather here in this house of God to terminate this Diamond Jubilee of St. Xavier's College, we have every reason to be thankful that there exists and has existed for the past sixty years, an institution that has stood steadfast to the true concept of man, an institution that has not been blinded or shaken in the whirlwind of fads and fancies which has swept over the educational world in recent times, tearing many a promising sapling from the soil and environment in which the Creator desires that it should grow. St. Xavier's College has been true to her mission, faithful to the Creator, loyal to Christ. Her garments, her ornaments, her trinkets, she has changed to suit the change of times, but her spirit, her principles, her motive force has remained unaltered, unchanged, unalterable, as eternal as the spirit of Christ from which she has her being.

In thanksgiving to God Who has vouchsafed these sixty years of faithful service, what greater act of gratitude could be offered, what sublimer manner of expressing our thanks could be conceived than the Holy Sacrifice of the Altar. Here before the Most High, in the presence of

our beloved ecclesiastical superior, our Bishop, while adoring "in spirit and truth" we raise our minds and our hearts in joyous gratitude to the Heavenly Father for the blessing he has bestowed on us in granting to St. Xavier's College this glorious cycle of years dedicated to His Honor and Glory. It is fitting, too, that our thanks should be wafted to the throne of God through the medium of this August Sacrifice, for in some little way we find similitude between the work we commemorate and the medium of our gratitude. Here amid the majesty and pomp of the Church's liturgy we have an offering and a mystic immolation of the Son of God to the Eternal Father, the sublimest act of worship that the human mind can conceive. In the noble work which we commemorate here we find an offering, a sacrifice, an immolation, if you will, of religious men to Christ. The object of the Savior's sacrifice on the altar of the cross was to lead human souls to God and eternal salvation; the primary object of the sacrifice of these religious men on the altar of education is to lead human souls to Christ, and through Christ to God, the Father, in eternal life.

Fitting, indeed, and expressive, too, "Vere dignum et justum" is this beautiful ceremony here this morning, and we join with you, dear Brothers, in offering it whole heartedly to God.

It is my privilege and honor to speak to you today in the name of your innumerable friends and well-wishers, in the name of your students both present and past. In the name of all I thank you. In the name of all in sincerity and truth I say to you—CARRY ON!

Carry on in the spirit of your saintly Patron who fought gallantly under the banner that bore the name of Jesus. Carry on in the spirit of your holy Founder who conquered under the banner that bore the name of Mary. Carry on in the spirit of Christ and His Holy Church. Carry on for the honor and glory of this great city and nation teeming with souls immortal. Carry on in that noble spirit of humility and self-sacrifice, which in the midst of all the honors and acclaim of this Golden Jubilee, forces from your hearts to your lips those words of the Sacred text:

"Non nobis, Domine, non nobis; sed nomini tuo da gloriam."

SPEECH BY H. E. BISHOP HAOUISEE

Pour vous remercier, permettez-moi d'emprunter à un poète breton le cadre des sentiments que je suis si heureux d'avoir l'occasion de vous exprimer dans cette réunion de famille:

"Je suis le grand veilleur,—chante le barde breton—debout sur
la tranchée;
Je sais ce que je suis, je sais ce que je fais
L'âme de l'Occident, sa terre, ses fils, ses fleurs,
C'est toute la beauté du monde que je garde cette nuit . . .
Dors Patrie, dors en paix. . . je veillerai sur toi."

Vous aussi, mes cher frères, *vous êtes les veilleurs;* tel le guetteur d'Isaie veillant sur la cité sainte, vous êtes les gardiens de la plus belle des cités. . . de l'âme des enfants. . . veilleurs surnaturels, vigilants, prudents, persévérants. Mais *votre tranchée à vous,* c'est la classe où il faut lutter contre le laborieux, monotone et ingrat quotidien, contre le terrible quotidien, suivant le mot de Pie XI.

Je sais ce que vous êtes: religieux aux vies renoncées, toutes données à Dieu et aux âmes, votre haute mission ne visant, en vérité, qu'à continuer l'oeuvre du Père qui est aux cieux. . . qu'à être des instruments de la Rédemption.

Je sais ce que vous faites: Votre tâche, belle entre toutes, c'est d'élever l'enfant et dans tous les sens. . . d'élever son esprit. . . mais surtout d'élever son coeur. . . de lui indiquer le sentier à gravir, de le suivre, je dis mieux, de le devancer, de le fortifier, de l'encourager. . . de l'élever à ce qui est beau et vrai et bon, donc à Dieu, puisque dans notre métaphysique à nous, la vraie, s'associent ou plutôt s'identifient le beau et le vrai, le bien et Dieu.

C'est toute la beauté du monde que vous gardez vous aussi, car l'enfant c'est l'espoir, c'est "l'homme avec son avenir renfermé tout entier dans ses premières années, l'humanité dans sa fleur. . . .

Et les familles, elles aussi, peuvent demeurer en assurance tant qu'il y aura de vrais éducateurs. . . Et l'êvêque en passant pourra sans crainte jeter son cri au veilleur. . . Custos quid de nocte? gardiens, où en est la nuit. . . vous serez là pour répondre comme la sentinelle des Edomites que la nuit s'étend toujours sur Babylone. . . mais que les veilleurs sont à leur poste. . . qu'ils veillent sur les enfants. . . Parents et Prélat, bannissez toute inquiétude, soyez en paix.

Merci donc à vous, tous, chers frères et à vous spécialement, cher frère Provincial et cher frère Directeur, et par vous à toute la congrégation d'avoir si bien gardé le depôt confié par les Pères de la Compagnie en 1895.

Merci en mon nom, au nom de la mission, au nom de tous ceux dont vous venez de rappeler les nom avec tant de délicatesse, de vos milliers d'anciens elèves, de l'avoir fait fructifier au centuple, dignes disciples du maître par Excellence dont toute la vie ne fut qu'une oeuvre d'enseignement. Voilà pour le passé.

Et pour l'avenir? Convaincus plus que jamais que l'espoir de la moisson est dans la semence,—*Spes messis in semine*,—que la jeunesse sauvée tout est sauvé, que la jeunesse perdue tout est perdu, continuez de semer—puissiez-vous, même, *essaimer!*—continuez de cultiver ces jeunes plantes, de préparer des militants pour le sacerdoce et l'Action Catholique, des hommes foncièrement honnêtes et dévoués, ayant conscience et souci de leur responsabilité religieuse et sociale, prêts à collaborer à tout bien, prêts en un mot à servir Dieu, l'Eglise et la Société, comme leurs maîtres, par leurs leçons et leurs exemples, leur auront appris à les servir.

DINNER GIVEN BY ST. FRANCIS XAVIER'S COLLEGE TO THE MEMBERS OF THE DIAMOND JUBILEE WORKING COMMITTEE.

As a mark of appreciation and gratitude for the labour of the working Committee of the Diamond Jubilee, the Saint Francis Xavier's College tendered a dinner to all members on the night of the 13th Dec. 1934. Rev. Brother Antonin presided, supported by the Provincial Rev. Brother Vincent, and all the Brothers who were off duty.

The function passed off most pleasantly and was enlivened by the speeches of almost all the members of the Working Committee.

Regret was expressed that one of the most energetic and valuable committee man, Mr. T. Y. Zee, was unable to be present as he was too ill to attend. Another face sadly missed was that of Mr. Li, who had passed away just after the celebrations.

Rev. Brother Director expressed his own and the College's appreciation of the splendid work done by the Committee who worked so hard, and so smoothly to make the celebrations such a success. He had no adequate words to express his thankfulness and gratitude to all who had co-operated with him to make the Jubilee a thing to be remembered.

The Honorary Secretary Mr. Francis Zia in a humorous and reminiscent speech thanked the Brothers for appointing him to the honorary post of Secretary in which he conscientiously declared that he was found wanting, but as he had Rev. Bro. Pastor to help him the work was not retarded or interrupted.

He recalled the influence that the Brothers had played on his whole life, especially his conversion to a Faith that gave him resignation and

consolation in all his troubles. He dwelt also on his school days which were happily passed in St. Francis Xavier's College during the Boxer troubles, and later, in Chefoo. He concluded by thanking the Brothers for all they had done to him. Mr. D. M. Gutterres, as the oldest ex-student present, said that he never felt so thrilled as when as a member of the Committee he visited the College and saw his class rooms again and renewed his friendship with the teachers. He felt young again when he prowled about the old haunts and thankful for all the benefits he had received from his Alma Mater. He also added a few stories of his pranks while in school. Mr. C. E. L. Ozorio followed, saying that although he did not receive his education in the St. Francis Xavier's College, he owed much to another sister College—that of the Brothers in Hongkong. He identified himself with the Xaverians, as, since he arrived here 50 years ago, he was ever with the Marist Brothers and felt highly honoured in serving on the Committee. He said that the Committee did not exactly merit the thanks that were so lavishly bestowed on them, if anyone deserved thanks, they were to be given to those who materially helped to make the celebrations so brilliant :—

To His Lordship the Bishop for the religious ceremony,
To the preacher Rev. Father McGreal for his elevating sermon,
To Rev. Father McGoldrick for his stirring and martial College Song,
To the Musicians and their Director Mr. V. Saricheff,
To Rev. Brother Victoric for his Mass,
To the performers both Chinese and foreign for staging all the entertainments,
To the Brothers who worked unnamed,
To the band of schoolboys who served as ushers, in fact—

To all who really worked, and not to The Committee who merely suggested and directed the long programme. He concluded by wishing greater success at the next celebrations fifteen years from now.

Major Leitao said that he also was not an ex-pupil of the College, so he felt more honored by being nominated a member of the Committee. He felt that he ought not to forget that the Brothers had helped the Portuguese Volunteers on all occasions, and for this he and the whole Company are very grateful. He terminated his speech with the words of Father McGreal "Carry On."

Mr. J. H. Anderson said that he was happy as an ex-student to be able to help in the celebrations, and expressed his intention of always helping his beloved school. After all that had been said, he could add nothing more but his thanks to the Brothers for all they had done in the education and character-training of all the ex-students.



THE WORKING COMMITTEE

Mr. A. Zammattio, the Honorary Secretary of the Provisional Committee of the proposed Alumni Association, said that he was the youngest member of the Committee and felt highly honoured in belonging to it. He had really nothing fresh to say beyond endorsing what had been already said.

Mr. Yao then spoke in Chinese, adding his thankfulness and praise to the Brothers for all they had done for the Chinese, and hoped that the building of another establishment will soon be realized. His speech was humorously translated, and in parts purposely mis-translated, and added not a little to the joviality of the evening.

Mr. Denis Chen also spoke in the same eulogistic strain and said that the Chinese highly appreciated what was, and is being, done to them. His Secretary, Mr. Chao, said that he was highly honored to be present at the dinner, and as he was making his maiden speech he could not add any more after the brilliant speeches he had heard than to say that every word was the true sentiment of all those present.

Brother Vincent, the Provincial, then spoke. He was glad to be present and take part in the celebrations, and would carry home with him the most pleasant memories of all the functions.

The occasion was taken to bid farewell to Rev. Bro. Pastor, who is leaving for home on a holiday for a year, after over a quarter of a century of very hard work here. He also spoke during the evening and thanked all the speakers for their kind references to him.

There was much singing of that evergreen chorus "For he's a jolly good fellow", and the College rule of early retirement was broken for the occasion that the festivities might be prolonged. Finally the College Song was sung by all present with great gusto and with the general expression that there was never a more jovial evening than this unforgettable function, the proceedings came to an end.

THE FOOTBALL JUBILEE MATCH

Old Boys Draw with Combined Chinese Side in Fine Soccer Game, November 7th

A draw was perhaps a fitting ending to the soccer game between the St. Francis Xavier's College Old Boys and a combined team from the Three Cultures and Tung Hwa, yet even the Chinese spectators themselves must have felt a little sorry for the Old Boys, who at one period of the game held a lead of three goals and fully deserved them; yet, nearing the end of the game, N. Z. Lee scored a real professional style goal to stage the revival which brought about the penalty from which the draw originated.

A better brand of football has not been seen locally, and not once did the whistle sound for a foul; goals galore and 90 minutes of action, packed with thrills, were the happy lot of the 3,000 spectators who turned up to witness the contest.

It would have done some of the older hands still playing in local soccer good to see the game, for with the talent available from the teams yesterday, Youth should be capable of a fair representation when the interport selectors begin to get busy.

Freddy Foyn scored the hat-trick, three brilliant goals, before any other player could find the net during the initial half; A. Boisserie and Tommy Aldeguer both assisted, while the hero of the day was undoubtedly E. Victal, at left back; he got the ball from the opponent on each and every occasion. Admittedly, everything appeared to go with the School, while many little episodes happened to put a cog in the Chinese scoring machine.

Lee made the openings for Suen in many cases, but Tong in goal possessed a safe pair of hands and a willing heart, and he was not afraid to take the ball from an opponent's foot, and therein lay the failure of many Chinese attempts. As a team the Chinese had weak points; they possessed grand wingers and Zee in goal was only beaten by the incapable of holding up the School onslaughts, and had it not been for Lee's coolness in the closing stages, they would have been a goal down.

S.F.X. Old Boys.—G. Tong; L. Marcal, E. Victal; H. Collaco, C. Remedios, L. Gonsalves; F. Foyn, L. Ponchak, R. Bossuet. A. Boisserie, T. J. Aldeguer.

Combined Chinese.—H. Zee; S. A. Kwang, N. Lee; H. K. Chen, T. Z. Chen, S. D. Liang; Y. S. Chung, K. S. Suen, H. K. Loo, N. Z. Lee, C. T. Tsao.

Referee.—A. Wetherall.

Ideal football conditions prevailed when the Chinese won the toss, H. F. Marshall setting the ball in motion for them to attack, but both sets of forwards were held up by the respective defences. The Chinese were the quicker team to settle down and set up a bombardment of the School citadel but with the perfect combination and ideal judgment of the backs and custodian nothing was given away.

The School retaliated, Boisserie instigating an attack which had the opposing goal in difficulties, and after having a shot charged down, Foyn on the right closed in and netted past the unsighted Zee.

Rapid exchanges followed with both sides having chances, the Chinese narrowly failing when Lee headed a perfect opening for Suen to drive against the upright. For a time Lee at one end and Boisserie at the other were the sponsors of many thrilling movements, but the defences held out, and it was left to Tong's initiative to take the ball from Tsao's foot five yards out to prevent a certain equaliser.

Victal was prominent throughout and rarely allowed any danger to materialise from the Chinese right.

From the clearance, play went back in favour of the School, Boisserie going through alone, but Bossuet lay offside, although after the Chinese had made an abortive raid, play returned for Remedios and Bossuet between them to create an opening for Foyn to make ground and score.

For a time thereafter it appeared certain that the Chinese must reduce arrears, for they set up a bombardment of the opposing goal, which was maintained intact in splendid fashion by the backs, although Suen on three occasions drove wide from a good position.

A School combined attack with left wing prominent looked to be successful when Zee made a timely clearance, but Remedios brought play back and after Aldeguer had centered for Boisserie to have a certain goal charged down, Freddy Foyn seized his chance and drove in off the dumbfounded Zee, who felt the ball before he saw it.

Thrill followed thrill, as Lee trickled a centre from Suen inches wide of an empty net, and at the other end Remedios completed a School onslaught by driving over. Just before the interval Tsao, on the left who had the measure of Collaco, got away and from a perfect centre Loo made no mistake to make the score three goals to one in the School's favour.

Maintaining their first half advantage, the School penned their opponents in to their own territory for some time, and after ten minutes a centre from Foyn was converted by Aldeguer and, returning to the attack, Remedios shot over from fifteen yards.



THE REFEREE BLEW FOR OFF-SIDE



THE TEAMS



IN A DIFFICULT POSITION



WHERE IS THE BALL?



HE FELT IT BEFORE HE SAW IT

Tsao was again prominent with a solo run on the left and after the ball had twice crossed the School goal, he returned it low the third time for Lee to net, but the whistle had gone for offside.

End to end play again followed. Boisserie lifted over from five yards, and a Chinese attack which produced a corner ended with H. K. Chen ballooning over from close range. Loo received in midfield and went through on his own, but fell down when he got to the penalty spot, allowing Tong to clear a dangerous situation, and a further attack saw Lee head a flag kick straight to Tong.

The School staged a comeback and Foyn wasted two golden opportunities by shooting instead of centering, and yet another attack ended with Boisserie heading over from a corner.

The closing stages showed the Chinese attack at its zenith, and the School defence were hard put to, to prevent a riot of goals. Lee suddenly came into his own and was obviously the danger, yet no one was marked off specially to watch him, so a draw resulted.

A pile driver from Lee was brilliantly tipped for a corner, the same player heading again goalwards for another flag kick, but the movement terminated with Loo heading over. Chung reduced the deficit by snapping up a pass from Suen to net, and one minute later Lee received the ball, headed it twice and drove a bouncing ball past Tong's outstretched arms to draw the Chinese spectators to the feet in anticipation of the goal to follow.

Unfortunately for the School, one of their defenders handled in the fatal area to prevent, what would have been a certain goal, Sun putting his side on terms from the spot kick.

With both teams striving hard for the lead the closing minutes were just as strenuous as before, but the defences hung out and no further scoring took place.

By Kind Permission of
N. C. D. N.

JUBILEE SPORTS

A glorious sunshine prevailed at Hongkew Park where St. Francis Xavier's College concluded their Diamond Jublice athletic meeting. The large programme of events took two days to complete and a strong force turned out to fill the stand, the afternoon being unanimously voted a brilliant success.

The "Rev. Brother Faust" Cup, the much coveted trophy awarded for the School Senior Championship grand aggregate, was captured by A. Laker, a splendid young athlete who gained no fewer than 25 points which included first places in the 110 yards hurdles, 200 yards, 100 yards and the shot put.

For the juniors, the "Junior Average" Cup was well earned by F. Edwards with 23 points to his credit, taking the 100 yards and 220 yards, while to add to the tally a second place was secured in the long jump, and 110 yards hurdles. The School Midget Championship place was taken by W. Nicholl, winning three events to gain the "Altar-Boys" Cup.

NEW TROPHIES

Two new trophies which were recently added to the splendid array are the "Jubilee Cup", presented by the Shanghai Municipal Police and the "Mercury Press" Cup. The former was awarded for the winners of the 880 yards Interclass Relay and was won by the Third Class, while the latter, given to the School Junior 100 yards Champion, was captured by the junior individual champion, F. Edwards.

The very fine meeting was conducted in a highly efficient manner and a strong word of praise is deserved by the hardworking committee who ran well to schedule to complete no less than forty events in record time.

At the conclusion, the magnificent collection of trophies and prizes were presented to the successful competitors by a special prize giving committee, among whom were included the Rev. Brother Vincent, who is Superior of the Marist Brotherhood in China, the Rev. Brother Antonin, the College Director, and M. E. Fauraz, administrative director of the French Municipality, Mr. T. McKenna, Mr. T. J. Evans, Mr. C. Passos.

Results :—

100 yards School Junior Championship—1, F. Edwards; 2, G. Bourlin; 3, J. Silva. Time: 11.8 secs.

100 yards School Midget Championship—1, W. Nicholl; 2, W. Ozorio; 3, M. Baxt. Time: 13.8 secs.

75 yards School Midget (under 9) Championship—1, G. Oliveiros; 2, G. Asuncion; 3, R. Tonnochy. Time: 12.6 secs.

Sack Race Juniors.—1, L. Roza; 2, G. Bourlin; 3, E. Cruz.

Sack Race Midgets (under 12).—1, W. Nicholl; 2, V. Barros; 3, R. Roliz.

Sack Race Midgets (under 9).—1, dead heat, G. Asuncion and R. Tonnochy; 3, G. Oliveiros.

100 yards School Junior Championship.—1, A. Laker; 2, H. Garwood; 3, T. Buckley. Time: 11.2 secs.

100 yards School Ex-students' Championship.—1, F. Foyn; 2. Boisserie; 3, S. Mendoza. Time: 11 secs.

Tug of War, Boarders v. Day-scholars. Winners, Boarders.

Shot Put, Ex-students.—1, R. Bossuet; 2, L. Marcal; 3, H. Ying. Distance: 28 ft. 7 ins.

220 yards School Ex-students' Championship.—1, F. Foyn; 2, A. Boisserie; 3, G. Collaco. Time: 24 secs.

440 yards Handicap, open.—1, H. Garwood; 2, V. Souza; 3, C. Souza. Time: 1 min. 0.4 secs.

Obstacle Race Midgets (under 9).—1, R. Tonnochy; 2, A. Goursky; 3, G. Pereira.

110 yards Hurdles Ex-students.—1, F. Foyn; 2, C. Remedios; 3, W. P. Chen. Time: 17 secs.

110 yards Hurdles, School Junior Championship.—1, M. Doyle, 2, F. Edwards; 3, H. Koff. Time: 18.3 secs.

110 yards Hurdles, School Senior Championship.—1, A. Laker; 2, D. Bourlin; 3, W. Petterson. Time: 18 secs.

Tug of War, Foreigners v. Chinese (Pr. students).—Winners, Foreigners.

Obstacle Race, Seniors and Juniors.—1, Gambini; 2, H. Garwood; 3, C. Foyn.

880 yards Relay Race Ex-students (International).—Winners, China.

880 yards Inter-class Relay Race.—Winners, Third Class. (H. Garwood, L. Gambini, J. Pack, C. Souza). Time: 2 mins. 23.6 secs.

Dribbling the Football.—1, V. Souza; 2, L. Gambini; 3, H. Garwood.

Obstacle Race (Midgets under 12).—1, W. Ozorio; 2, B. Hyndman, 2, V. Barros.

Obstacle Race Ex-students (International).—1, C. Remedios; 2, F. Foyn; 3, R. Bossuet.

One Mile Walk.—1, D. Bourlin; 2, H. Koff; 3, F. Kwei. Time: 9 min. 38 secs.

Visitors' Nace.—1, Amy Tonnchy; 2, Muriel Remedios; 3, Letitia Remedios.

Veterans' Race (over 50).—1, A. M. Collaco; 2, M. J. Remedios; 3, J. P. Alarcoun.

Tug of War, (Foreign Ex-students v. Chinese Ex-students). Winners, Foreigners.

220 yards, School Senior Championship:—1, A. Laker; 2, H. Garwood; 3, T. Buckley.

220 yards School Junior Championship:—1, F. Edwards; 2, G. Bourlin; 3, P. Uriarte. Time, 25-2 secs.

220 yards School Midget Championship:—1, W. Nicoll; 2, B. Bourlin; 3, W. Ozorio. Time, 31.5 secs.

Shot Put School Senior Championship:—1, A. Laker; 2, A. Xavier; 3, D. Bourlin. Distance, 36 ft., 10 ins.

440 yards Walk (Midgets under 9):—1, K. Clark, 2, G. Asuncion; 3, G. Pereira. Time, 2 min. 22 secs.

880 yards Walk (Midgets under 12):—1, W. Ozorio; 2, H. Mong; 3, R. Halford. Time, 4 mins., 57 secs.

Long Jump School Senior Championship:—1, T. Buckley; 2, C. Foyn; 3, L. Gambini. Distance, 17.4 feet.

High Jump School Senior Championships—1, V. Souza; 2, H. Garwood; 3, G. Collaco, Height, 4 ft., 9 ins.

Slow Bicycle Race:—1, M. Bell; 2, H. Koff, 3, V. Souza.

Long Jump School Junior Championship:—1, M. Doyle; 2, F. Edwards; 3, G. Bourlin. Distance: 16.5 feet.

High Jump School Junior Championship:—1, M. Doyle; 2, G. Bourlin; 3, T. Kapustin. Height, 4.5 feet.

Egg and Spoon Race (Juniors):—1. F, Edwards; 2, G. Bourlin; 3, J. Samonte.

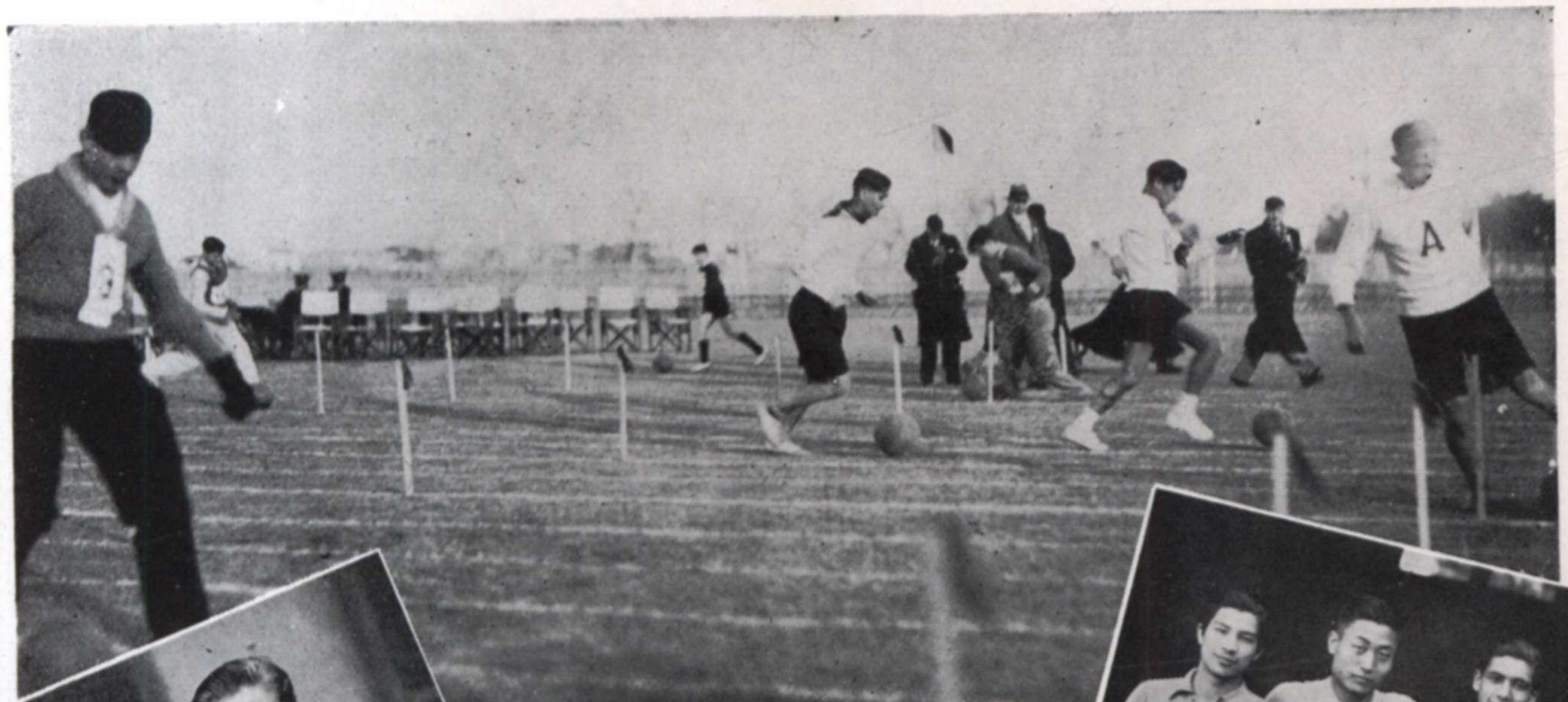
Egg and Spoon Race (Midgets under 12):—1, V. Barros; 2, C. Barradas; 3, T. Bentley and V. Barradas.

Egg and Spoon Race (Midgets under 9):—1, G. Oliveiros; 2, R. Tonnochy; 2, G. Brutko.

880 yards Handicap:—1, H. Garwood; 2, H. Koff; 3, T. Kapustin. Time, 2 mins., 25 secs.

By Kind Permission of

N. C. D. N.



DRIBBLING THE FOOTBALL



A. LAKER
SENIOR CHAMPION



INTERCLASS RELAY
WINNERS. THIRD
CLASS



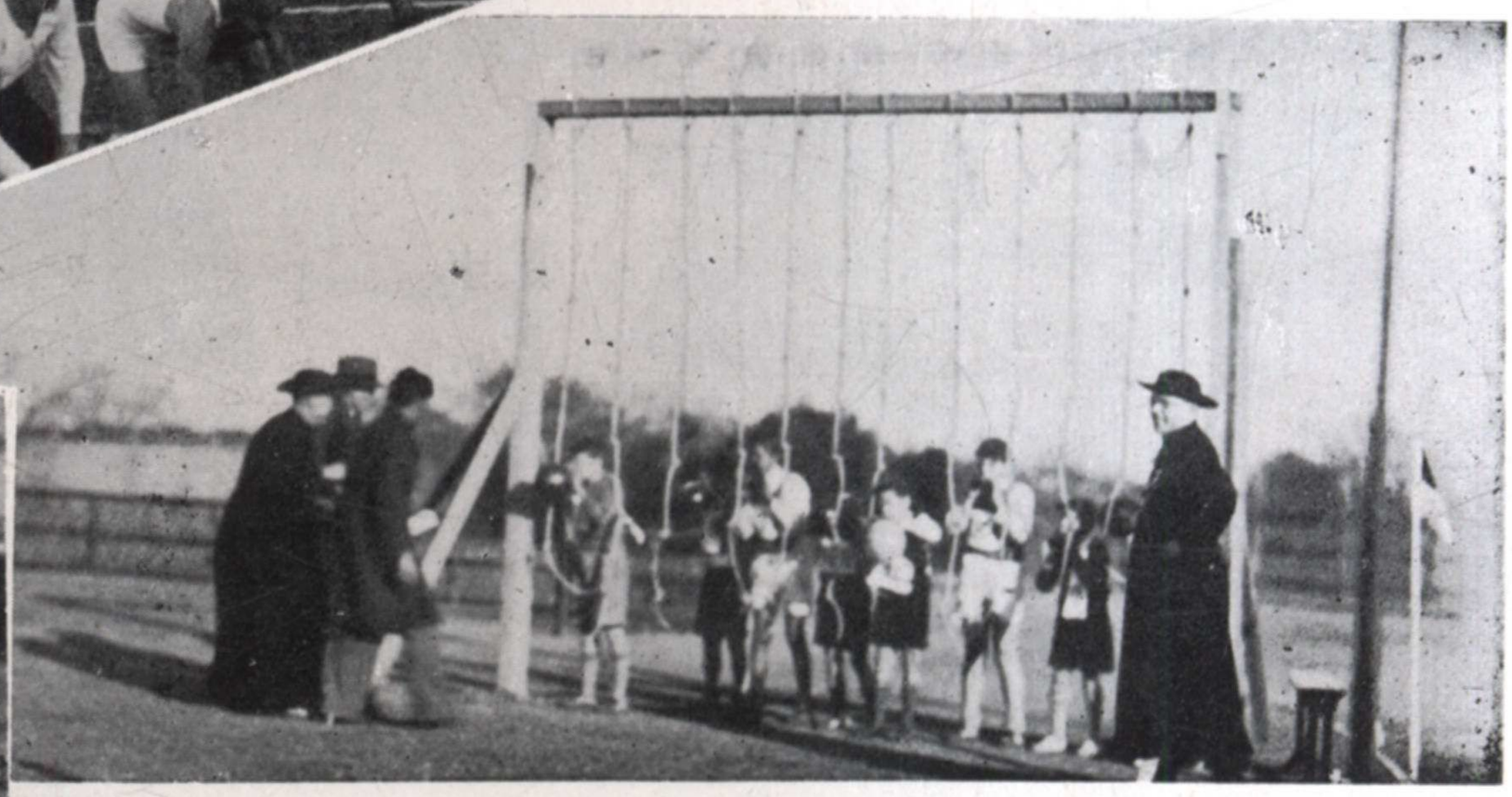
INTERCLASS RELAY

START OF THE INTERNATIONAL RELAY RACE





W. NICOLL
MIDGET CHAMPION



BLOWING HARD



F. EDWARDS
CHAMPION



PULL! PULL!

JUNIORS OVER THE HURDLES



THE SENIORS ALSO HAD THEIR TURN



START OF THE VETERANS' RACE





THE FIFES AND DRUMBS OF THE S. M. P.
DURING THE SPORTS



THE RACE
IS DELAYED





BRAVELY
FOUGHT!
BUT LOST!

THEY HAD
TO GO ON
FOURS



THE FINISH OF 100 YDS. DASH
EX—STUDENTS

OUR CITY

By W. H. Chen

Member, Editorial Staff,
"North-China Daily News"

Although not a pupil nor an ex-pupil of St. Francis Xavier's College, my friends, the Reverend Marist Brothers, have, apparently decided to punish me for not being one. They haven't "kept me in" or given me "a hundred lines" but they have given me the task of writing an outline of the development of Shanghai in a page and a half of foolscap paper! Pleasant job but not so simple as it sounds and certainly not one to be relished!

Eight more years to go and the century will have run its course since the birth of modern Shanghai. A transformation from a mud flat into one of the most modern commercial centres of the world and fifth largest port in the universe in that time, warfare notwithstanding, is a record not to be sniffed at.

Little did its founders realize when they opened Shanghai as a port of trade and created the foreign settlement that the old delta land, the old marshes and muddy flats, part and parcel of the mighty Yangtsze River, would, in less than one hundred years, become the largest and most important commercial metropolis in the Far East. Little did they realize that the events which led to the opening of Shanghai and to the signing of the Treaty of Nanking on August 29, 1842, would give rise to the wealthiest centre of trade in this part of the world with a population of Chinese and foreigners running into more than three millions, according to the most recent statistics of the City Government of Greater Shanghai. Little did they dream that one day their little wooden shacks and homely cottages would be replaced by modern sky-scrapers, of which Shanghai has every reason, and justly, to be proud. And now, it is the considered opinion of many that the opening of Shanghai has been a blessing in disguise to China.

To give an illustration of the wonderful development of Shanghai, we learn from "The Port of Shanghai," prepared by the Whangpoo Conservancy Board, that there are no fewer than 3,118 factories employing from a dozen to some thousands of workers each in the port, including 61 cotton spinning and weaving mills representing about 3,000,000 spindles, consuming 4,000,000 piculs of cotton and producing 12,000,000 pieces of cotton cloth, each of about 40 yards, and 400,000,000 lb. of yarn. Exports of local origin in 1931, the latest figure shown, amounted to $806,970,447, coal imports amounted to 3,353,690 tons. The Shanghai Power Co. generated 753,586,000 kilowatt hours, the Gas Co. produced 815,000,000 cu. ft. of gas.

Assessed land values in the whole of Shanghai amounted to about $1,590,000,000, the annual rental is estimated at $127,000,000, and it is also estimated that the aggregate of individual incomes is certainly not less than $450,000,000 per annum.

The figures must come as something of a surprise to those who do not readily grasp the magnitude of the undertakings of this big port, which is now estimated to rank, from the point of view of population, as the fifth city in the world, being passed by London, New York, Berlin, and Chicago in that order. There are 91,250 houses in the International Settlement and on municipal roads alone, and it is thought that for all sections the number is probably in the neighbourhood of 200,000. Already, land values have risen from a few dollars a *mow* to, in many cases, tens, aye, hundreds of thousands of taels, a *mow* (a *mow* being approximately one-third of an acre). When it is considered that most of this growth has occurred in comparatively recent years, it must necessarily give rise to speculation as to how big Shanghai will be fifty years hence.

To a great extent, these wonderful developments are due to the introduction of westernism and the introduction of modern education, such as we find in those fine institutions, St. Francis Xavier's College and the Institution of the Holy Family.

That foreign assistance has been of great value in bringing about Shanghai's development is undoubted but, frankly, this alone could not achieve the wonderful results that have been achieved: the co-operation of the Chinese was necessary. Thus it was that Shanghai's development was based on co-operation in the past and must depend on co-operation for its future.

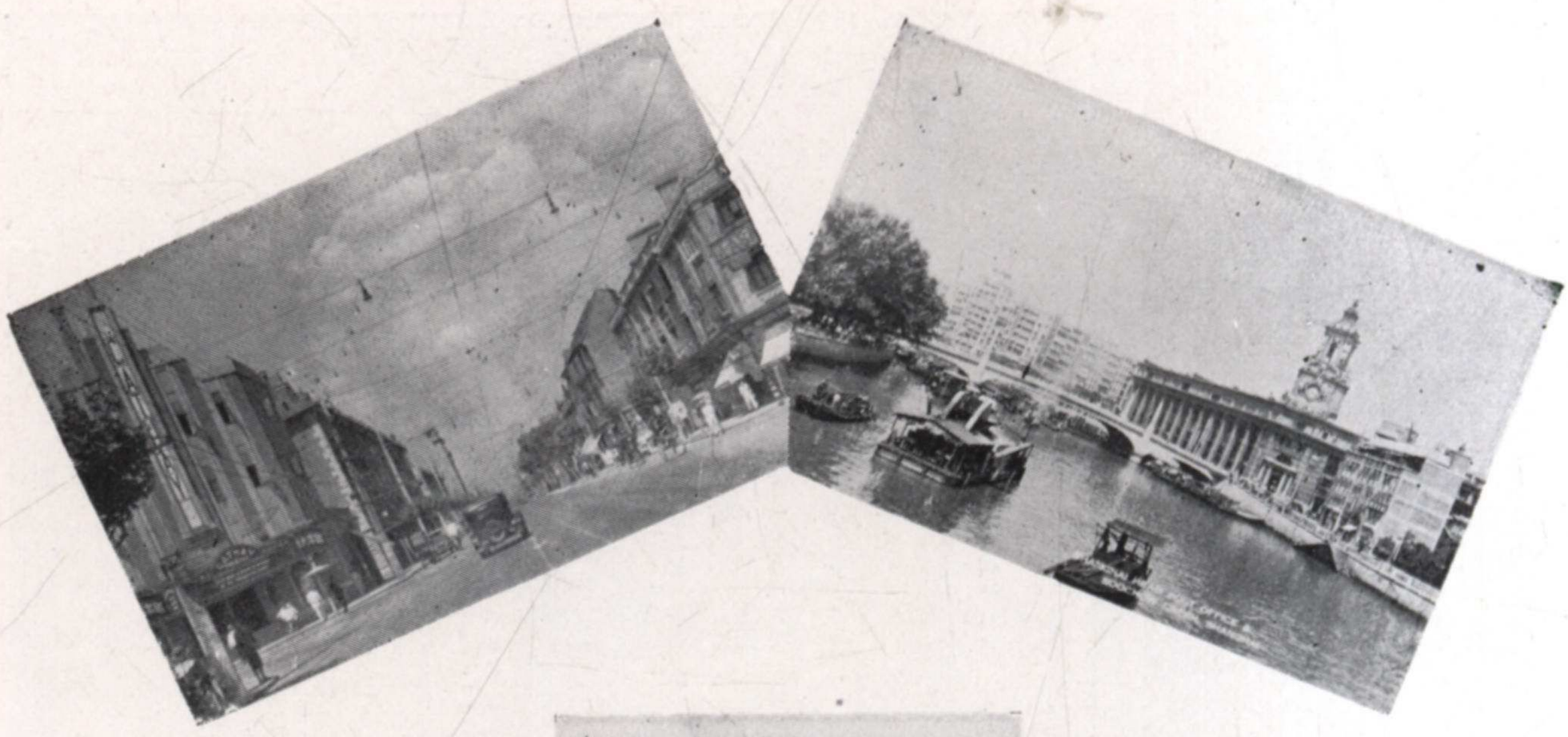
My firm belief is, that there is ample room for co-operation between the Chinese people and their friends from across the seas in the development of this great port and this great country, and it is my frank and sincere hope, that that unity and friendship will not be retarded, for it is only through honest co-operation that the best can be attained. There is plenty of room for mutual help and encouragement and I feel sure that China's foreign friends and sympathizers will continue to play their part, as they have done in the past.



HONGKEW DISTRICT



THE COLLEGE IN THE BACK GROUND











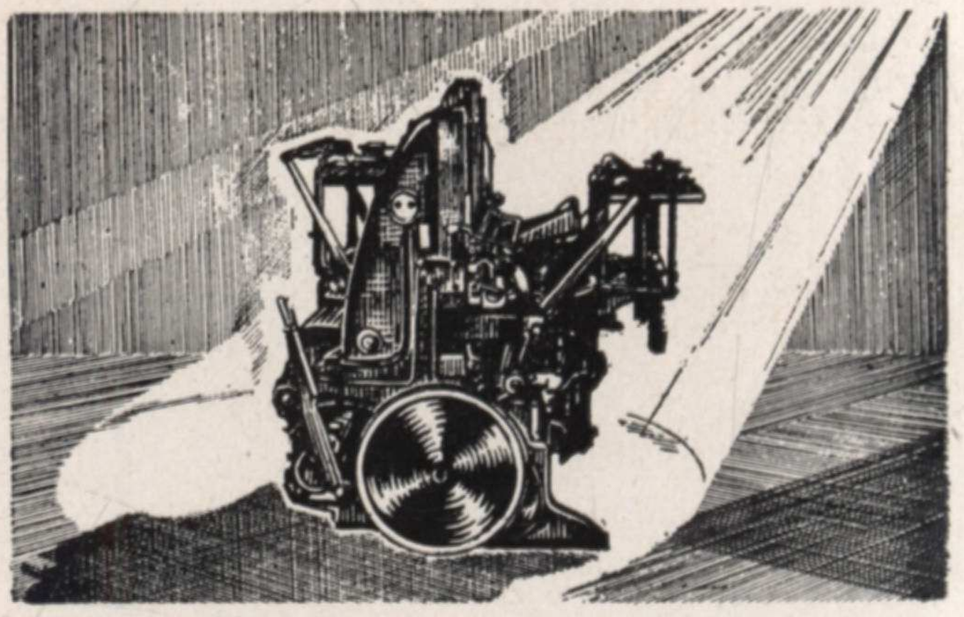




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IS THE PRINTING PRESS

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